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THE CHRISTIAN REVIEW

A Quarterly Magazine

PUBLISHED BY THE
EASTERN BAPTIST THEOLOGICAL SEMINARY

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EASTERN BAPTIST THEOLOGICAL SEMINARY

AUSTEN KENNEDY DE BLOIS, *Editor*

Volume II **JANUARY, 1933** **Number 1**

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CHRISTIAN REVIEW

Editorial Notes

THE REPORT of the Appraisal Commission of the Laymen's Missionary Inquiry is being carefully considered and criticized by the various Missionary Boards, and by religious journals. We present in this issue a brief but keen analysis by Dr. Elmore. It is interesting to notice the tremendous torrent of protest on the part of most of those who are specialists in the missionary enterprise, and of those boards and individuals who have given many years, not a few short months, to the diligent study and orientation of all phases of this many-sided undertaking. The General Council of the Presbyterian Church says, for instance, in an official utterance: "The General Council regrets that in the releases given to the press and in the Report itself, unjust criticism is laid at the door of the foreign missionary. We wish to take issue with this unjust judgment;" and again: "The present aim and message of the missionary enterprise has been called in question by the Report, and the General Council wishes emphatically to dissent from the conclusions of the Commission as affecting the aim and message of the missionary enterprise. . . . What is proposed is virtually a denial of evangelical Christianity." With these views THE CHRISTIAN REVIEW heartily agrees, while expressing the utmost confidence in the personal sincerity and earnestness of the members of the Appraisal Commission.

* * *

THE CARNEGIE Endowment for International Peace, of which Dr. N. M. Butler is President, has just received a report from Russia outlining the details of a five year plan of atheism. This plan now made public for the first time

by Dr. Butler, reveals a revolting and barbaric scheme. This antireligious decree, which became effective on May 15, 1932, and which contains 118 articles, directs that during the first year all religious schools, academies and seminaries shall be closed. Definite measures of suppression are outlined for each of the next four years, to the end that by May 15, 1937, there shall not remain a single house of prayer in Soviet territory. All religious teaching in the homes will be banned and the very concept of "God" will be expelled from the minds of the people. Atheism will be systematically inculcated in the schools, and 150 atheistic films for exhibition in moving picture houses have already been prepared. Thus the gauntlet is thrown down, the challenge issued. Can the Christian churches of America do anything by their protests to modify this decree? Can our Christian nations take any action? Russia has a population of 165,000,000. Shall the religious people of the world contemplate calmly the transformation of this vast host into a nation of infidels?

* * *

WHATEVER happens in this distracted old world Christians must hold to the Book, and hold to it closer and closer as the forces of evil, as in Russia, seek more and more fiercely to destroy its message and authority. In December the tenth annual demonstration of the Bible Testimony Fellowship, which exists to "affirm the full inspiration of the Word of God, and the great evangelical doctrines" was held in Royal Albert Hall, London. Lord Hailsham, who presided, made a powerful plea for the firm establishment of the Bible and its teachings in the homes of England and in the hearts of the oncoming generation, and declared his own conviction that only in the revealed truth sent to us by God through His Holy Word could the critical and threatening problems of the world be solved. Sir Ambrose Fleming, the famous scientist, with quickening eloquence, affirmed that the Bible is the Rock of Truth, that atoms, being "a manufactured article" must have a manufacturer, and that scientists are at last discovering that the universe had a beginning and a

Creator. Dr. Dinsdale Young asked the vital question: "What hope is there of healing the wounds of the world except through the principles taught in the Bible?" Surely that question can have but one answer in the hearts of all of us, for there is no other Name, and there is no other Book, that can save the nations of the earth.

* * *

CHRIST and the Scriptures stand or fall together. Let us get our faith in that elemental truth firmly fixed, for established beliefs are the strength of the Christian and the glory of the Church. Too many of us are timidly wary of "fixed beliefs" or of anything fixed or permanent. We have a strange itching to be known as broad-minded. This craving is usually most intense amongst those who are the least broad-minded, in any free and healthy fashion. Of course we must fight our way through storm and difficulty to a full and fixed faith. It is not easy going. But once come at, it is the source of real spiritual potency. Faith in God, in the Book of God, and in Redemption through the death of Jesus Christ our Saviour, are some of the elemental desiderata which have power to fortify the individual soul, and to recreate the world; and they alone can do it.

* * *

THESE fixed beliefs, however, become mightier through testimony, through vital and vitalizing expression. This is true for both minister and layman. The final authority for the preacher is the Word of God. This revealed Word, with its heavenly teaching, is his *vade mecum*. As its wisdom guides and its great doctrines inspire, his lips pour forth the sacred message that it imparts. The secondary authority for the preacher is personal experience. He goes about crying: "Whereas I was blind now I see," and bidding other blind men go to Jesus for healing. These two authorities are behind all worthy preaching. But they bear no suggestion of priestly hands or special sacramental grace. So there is abundant opportunity for lay preaching. On the simple bases of profound belief in God's Word, and a rich Christian experience born out of repentance and faith, mul-

titudes of strong laymen in our churches should be found Sunday by Sunday, in highways and byways, in pastorless churches and humble chapels in both city and country, telling the marvelous "story of Jesus and His love." Very many of these men are quite capable of serving as pastors of small churches while carrying forward the work of their ordinary occupation during the week. There are vast undeveloped resources here, and in this day, when so many new agencies of power are being discovered and utilized the matter of lay preaching should receive serious attention. We believe that in almost every large church there is at least one man, and in most of them two or three, admirably fitted by nature and grace to do work of this vitally important character.

* * *

IN THESE DAYS of anxiety and depression, which have now lengthened into months and years, the Greathearts are deliverers and messengers of benediction. Half-hearted people suffer under a perpetual handicap. Whole-heartedness is soundness. A horse that is "sound in wind and limb" is a joy to the driver and a pride to the owner. Even a suspicion of heaves or spavin causes uneasiness and worry and makes everything uncertain. A half-hearted automobile is undependable always. It may at any moment die down and refuse further action in the way of progress. The half-hearted man is thoroughly unreliable. He wobbles and too often stops entirely. The cynic, the doubter and the pessimist belong in this class. They are a burden to any church or community. The eager person, the enthusiast may irritate one at times, but he is a thousand times more companionable and more useful than the nerveless pessimist. Whole-hearted people, believing, hoping, aspiring, loving are the road builders for world traffic. Their laugh is contagious. Their zeal is inspiring. Their words promote power. Unhappily their work in the local church is often hindered by the refusal of the limpers and laggards to march to their heroic strains. If all of "the lame and the halt and the blind" in our churches could be immured in some spiritual sanitarium, the big-hearted sons and daugh-

ters of joy could have their great chance to bring things to pass in the name of our Lord.

* * *

THERE are men who perform and men who aspire while they perform. One sees his task and does it. He is the man of the moment. Another sees his task and glories in it. He does his task and does it well. He is the man who moulds his work to a distant end and rejoices in it. And more than this! His eyes are open wide. He sees the gate beyond the task, leading to heavier duties and to greater tasks. He passes through, and on and up. There are some men who build tombs and crawl into them. Then there are lordlier souls who erect high castles and possess and defend them. There are also a few who fashion cathedrals in which they and the multitudes may worship. The weary and the way-worn tarry on their dusty road. They turn aside to refresh their souls by sweet communion within the sacred precincts and go on their way again with songs on their lips and joy in their hearts. Oh for more cathedral builders!

* * *

A SERIOUS matter, to which far too little attention is being paid by those in authority, is the increase in the use of drugs in our country. The consumption of narcotic drugs in the United States now exceeds that of all European lands taken together. The evil is steadily increasing according to reliable reports and the testimony of leading physicians. Some of the latter emphasize the deleterious effects on future generations. The habit is spreading rapidly through the schools. It is a notorious fact that most of the cases that are brought to the notice of the authorities are those of young people between the ages of eighteen and twenty-five. A recent careful estimate announces that sixty per cent of the dangerous criminals in the large towns and cities of America are drug addicts. It is asserted that most young people who acquire the drug habit are led to it either through curiosity or from imitation of others. Here is a condition for parents and teachers to investigate in order that they may use preventative measures.

The Edinburgh Review contains an article of value by Professor William McDougall on the neglect of psychology. He shows how the bringing together of vast numbers of people in small areas and the consequent intimate contact of racial groups has made life more complicated than it has ever been before. We have increased tremendously our knowledge of the physical world and our skill in controlling it, but have made little progress in our knowledge of human nature in its inner aspects. Consequently our power of self-direction, and our ability to train and guide the development of others remain rudimentary. We have grown wealthier but not wiser. The writer goes on to appeal for a closer and more intense study of the mental factors which determine the happiness of men and women. We are in accord with this diagnosis. In order to remedy the many evils that confront us in our modern life we must have a better understanding of the inner springs of action. We must know human nature with its weaknesses, its sources of strength, its infinite potentialities, and the conditions favorable to its best development. For this reason it is imperative that attention should be given to the vital questions of religious education, and to those subjects which study the child and the adolescent, and investigate the psychological bases of character.

* * *

WHY may not the ordinary minister, the everyday local church, manifest the Spirit of abiding truth? More of mysticism and less of pragmatism might revolutionize our church life. Organizations and programmes and humdrum churchly activities move in the realm of common fact and dull realism; it is the Ideal that we need, that our deeper moments crave. The fact has a set place in the universe but truth is in all and through all. It is a great light that draws us on and fascinates our vision. Truth is fact glorified. The fact is with us. It needs but to be seen, to be learned, to be bound with its fellows into a bundle, to be labelled and catalogued. But the truth! Ah, how shall we find it? Men have sought for truth in the star-dust, at the

roots of trees, on mountain summits, in the purpling glow of twilight. But truth is spiritual and the key to its mysteries is found only by possession of "the Spirit of life in Christ Jesus."

* * *

QUEST for truth is the life purpose of the thoughtful man! Today we are all so busy in a world of facts that we seldom search for that living truth which is the fountain-head of facts. As redeemed personalities we Christians should ever value truth above fact. The spirit of the time cries, "Give us the facts, all the facts in the case!" But the fact, and the collocation of facts, can never wake the secret chords, the deep and moving melodies of life that respond in rarest music to the master touch of truth. There is a world of difference between earthly facts and heavenly truths.

* * *

WE may need many things, but in this gross and mechanistic and noisy age, that which our strained souls most need is a fellowship with the Divine, communion with those spiritual principles that are both life and truth. The teaching of Christ in this regard is plain and very emphatic. Truth is the sunlight, the air we breathe, the rich life-blood, the food that nourishes. The facts are grains of sand that in their sum and substance make up merely a dreary desert, unless the rains of heaven water them and breezes from the south blow over them, and the sun smile kindly down upon them. Then may they make foundations for a paradise of beauty in the garden of God.

* * *

HE is the Truth. His teachings are truth. The Christian graces and its sacred virtues glow with the radiance of truth. The eternal truth of God, revealed in the face of Christ and reflected in the heart of the Christian, should be the inspiration of every task in every church. The church that mediates this eternal truth is panoplied with power. The members of such a church come together on Sunday

not to "hear" a sermon or to meet their friends, but to worship God. Humility, reverence, penitence, adoration, and a joyous reconsecration of our lives take the place of our superficial "order of service" and our after-the-service arrangements for suppers and sociables, or solicitation of subscriptions for this, that or the other function.

* * *

WE have written these reflections as a result of a study of the "Book of Common Worship" noticed in our Book Review section. The element of true worship, the opening of the hearts of the congregation to the inflow of Divine Truth, has yielded place in far too many instances to all manner of secondary things. Beyond everything else, in this time of stress and storm, when the value of the Church is being questioned and crucially tested, a mighty revival of the Spirit of Worship, bringing us into immediate relations with the One True God, and that alone, can save the Church and reincarnate its apostolic energy.

Charles Haddon Spurgeon

Preacher, Philanthropist and Author

By Dr. J. C. Carlile, C.H., C.B.E.
Editor of "The Baptist Times," London.

THE centenary celebrations which will next year mark the birth of Charles Spurgeon provide a fitting opportunity to mark the life and labors of the greatest Baptist the world has known.

There are many who believe that England's foremost contribution to the spread of the Gospel in the 19th century was C. H. Spurgeon. It is literally true that through him God wrought signs and wonders, adding another chapter to the unfinished Acts of the Apostles. There is no class or type in which Spurgeon can be included; he stands alone, a new species among the varieties of religious teachers.

He came to the pulpit in England at a time when men were heartsick of the pompous platitudes of the Sunday treatise upon theology, and almost entirely indifferent to the honeyed voice of the preaching man. He brought somewhat of the warmth and glow, the freshness and spontaneity, the gladness and sincerity which suffused the Apostolic age and made it white-hot with spiritual fire.

The churches believed with their heads but not with their hearts, and their belief was so qualified that it was mainly unbelief. The faith had assumed a feminine character. Side by side with a weary rationalizing philosophy there was a dreamy artificial other-worldliness which needed the practical piety of an apostle of Christian commonsense.

No great preacher retains his supremacy except by becoming universal. He must transcend the local and sectional. Spurgeon, the sturdy Protestant Baptist, was a true Catholic. He overflowed all denominational limitations until his personality penetrated the life of the universal Church. No modern preacher touched and held so large and varied a constituency. In his congregations were representatives of all classes from members of the Royal Family,

aristocrats and statesmen to little tradesmen, costermongers and chimney sweeps.

The events of Spurgeon's life are common knowledge. A son of the manse, the product of generations of preachers, he was born at Kelvedon in Essex in 1834, and, as he would say, "brought to the Lord" at the age of fourteen under a sermon delivered by an unknown preacher in a Primitive Methodist chapel in Colchester. As a student he did so well that at the age of fifteen he obtained an engagement as tutor in an academy at Newmarket. It is recorded that he played with the boys but they never played with him. It seemed natural, even in those early days, to recognize the leadership of Spurgeon.

The study of the New Testament in the original led him to seek baptism by immersion, and upon his mother's birthday in 1850 he tramped all the way from Newmarket to Isleham Ferry, a distance of eight miles, and there was immersed in the open river by Pastor Cantlow, minister of the little church worshipping in that place.

A position in an Academy at Cambridge gave him an opportunity of adding to his knowledge and of coaching students for matriculation, but in addition it provided an opening for local preaching.

He began to preach in the villages, and his fame spread. Before he was twenty he was pastor of the church at Waterbeach. The year 1854 was a memorable one in British history. There was the war with Russia, rise in prices, shortage of the food supply of the people and the desolation of bereavement in many English homes.

The awful scourge of cholera was busy in London. The narrow streets and horrible slums were festering with disease. In that sad year the *Baptist Magazine* at the end of its pages in small type recorded that Mr. C. H. Spurgeon had removed from Waterbeach to New Park Street, London. The chapel was filled and several candidates awaited baptism. This was told in a brief paragraph. The cautious editor made no comment; he did not know that he was chronicling the most noteworthy event in the history of the

British pulpit, the advent of a preacher without a compeer or a competitor.

Carlyle says that the history of the world is in the main the history of its greatest men. That is true of the history of the Church. The Baptist Chapel in New Park Street in 1854 had little more than its brilliant tradition. It could trace its pedigree from the early days of the Commonwealth. Among its ministers were the most famous names in the London pulpit, but the glory had departed.

I have heard Mr. Spurgeon tell of his first night in London, in a Bloomsbury boarding house where his ill-fitting garments and countrified manners created amusement. He started out on Sunday morning for the chapel and was fearful. A brilliant past is sometimes a dead weight. The great chapel was in a side street near London Bridge. The residences had given place to warehouses, the people had left the neighborhood, a mere handful of worshippers was present.

When Spurgeon ascended the pulpit he was nervous and depressed. The size of the building and its cathedral-like appearance filled him with apprehension and the faithful few eyed him critically as he went up the steps. How could they know that the prince of preachers was ascending to his throne? The staid deacons, very keen about the dignity of the pulpit, were not a little amazed that the young man should set aside all the stereotyped methods of pulpit oratory to which they had been accustomed. He had not even a proper pulpit manner, and worse than all, he blew his nose in the ordinary way and used a colored cotton handkerchief.

When he came to the sermon what appeared to be eccentricity was forgotten. There was a marvelous charm about his voice; mystery and music were there. His merest whisper could be heard by thousands. His face, heavy in repose, was transfigured while speaking; in his lustrous eyes there was always the suspicion of laughter or of tears.

The poor pedants of the pulpit made merry over young Spurgeon's homely Saxon speech, but they did not observe

that all the words he used came from Shakespeare or the Authorized Version of the English Bible, which, as Mark Rutherford declares, "is sufficient for nearly everything, excluding science, that a human being need know or feel." Spurgeon never used any of those dead phrases which preachers, even of our time, cannot entirely avoid. It is a great mistake to regard Mr. Spurgeon as an uneducated man, even at the commencement of his ministry. The early sermons reveal a close study of the Scriptures, and considerable acquaintance with ancient history and the classics. He could read Latin and Greek and had taught mathematics. Probably no minister of the Free Churches was more familiar with the Puritan period.

Some years after his death I was asked to write his life. I wrote to Sir William Robertson Nicoll urging that he was the man for the task. In replying he said: "It is very kind of you to think of proposing me as a biographer of Spurgeon. I feel, however, that the task is beyond me. My acquaintance with him was at the end of his life and therefore very brief. I heard him preach a good many times, but my only qualification for writing the book is that I think I have an exceptional knowledge of his sermons, at least I have not met anyone with the same knowledge. There are a great many things in these sermons which show that he was not at all the narrow and illiterate bigot that many people think him. On the contrary, he had a great breadth of mind; he made serious concessions to the new spirit, and was far better read and far more able and powerful intellectually than most people knew; but a good biography should be written by one who knew his manner of living and his way of thinking. I used to get a good deal of information of him from my friend, C. A. Davis, formerly at Reading. Most of his old students who have written about him have failed entirely to do justice to the deeper and finer elements in his mind and culture, or so at least I think. Why not undertake to do it yourself? If you go on with the business, as I hope you will, you will have a very large success."

Sir William wrote me a second letter calling my atten-

tion to the early volumes of the New Park Street pulpit, emphasizing the literary quotations and allusions. He regarded them as by far the best sermons of their time.

Spurgeon took London by storm. He was a rebel and an innovator. Within a year after his settlement, New Park Street chapel was hopelessly inadequate for the crowds anxious to hear him preach. It was enlarged to the utmost extent of the ground, but was still too small. London had no building that could accommodate the congregation the new preacher could gather. Exeter Hall was tried and found to be inadequate. Then Spurgeon determined upon a bold venture. Surrey Gardens music hall, seating over 10,000 people, was taken. To many the project seemed madness. Nearly every church in London had many seats to spare. Surrey Gardens were not easy of access. There had been scarcely a serious appreciation of Spurgeon's popularity. He himself was unconscious of it. On Sunday, October 19, 1856, the news went round that Spurgeon would be before the footlights in the evening. The wiseacres shook their heads. It was a serious thing to open a music hall even for a Gospel service. Others said that he had overleapt himself in his desire for fame. He had gone up like a rocket and would come down like a stick.

Hours before the time of service crowds gathered. As soon as the doors were opened the building was filled, and still there were crowds unable to obtain admittance. All London seemed to be represented. The opening hymn was sung, a hush came over the assembly; Spurgeon read the Scriptures and prayed; then a terrible thing happened: somebody cried "Fire!" It may have been the freak of a thoughtless boy, or an organized attempt of those who saw an opportunity for pocket-picking. The consequences were awful. The congregation took fright; as though filled with indescribable terror they rushed to the doors. Spurgeon's voice was heard above the uproar. He besought them to keep their seats, assuring them it was safe. The stampede had begun. People blocked the doorways, the pressure broke the rails on the sides of the stairs, and men and women

fell in heaps to the bottom, while the crowd rushed on and over. Seven persons were killed and many severely injured.

Mr. Spurgeon seemed to have lost all consciousness. Not until the end of November did he return to the pulpit, or rather to the platform. The music hall was again taken, and the services held regularly to the end of 1859. During the whole of this time each Sunday enormous crowds sought admittance to hear the preacher.

The Metropolitan Tabernacle at Newington Butts was erected for Mr. Spurgeon's congregation. It cost over £32,000, and was opened free of debt on March 25, 1861. To the end of his life the great crowds continued to come. The congregation rarely numbered less than 5,000 persons. The Church worshiping in the Tabernacle was larger by some thousands than that of any single church in any land or age.

The publication of Spurgeon's sermons commenced in 1855. It was a romance. The publisher, Mr. Passmore, had no idea of the colossal task he had undertaken. It was affection that prompted him to print the first sermon. The printed page is a severe test. The influence of the voice, the flash of the eye, and the magnetism of oratory cannot be reproduced in printers' ink. Spurgeon's sermon was a wonderful success. Each Thursday for more than fifty years a sermon was issued as regularly as the day, and to thousands of people scattered over the world it was as welcome as the sunrise. The best seller of the end of the nineteenth century was Spurgeon's sermon. The circulation has been considerably over one hundred million copies.

Sir Robertson Nicoll, connoisseur among sermon-tasters, wrote me: "Spurgeon's sermons are invariably worth buying, and the man who has the set of them possesses a very good theological library." They have been published in more than forty different languages. Wonderful stories are told of soldiers in camp, emigrants up country, and sailors away at sea whose lives were changed by reading these discourses.

The saving grace of humor played upon the utterances

of C. H. Spurgeon as foam upon the waves, and like the foam told of the strength of the force beneath. He did not hesitate to make his congregation laugh, but the laugh was an incident and nothing more. There was the transparent honesty of purpose and magnetic sympathy that yearned to lift human life above the sorrow and sin.

I came to know Mr. Spurgeon through Mr. Ferguson and saw something of the educational work carried on at the Metropolitan Tabernacle. There were classes in all sorts of subjects; correspondence, bookkeeping, history, arithmetic, taught by efficient teachers. Young men who spent their days in the workshop and behind the counter, found a new interest in life in the opportunity to pursue an education.

Spurgeon's Orphanage is well known. It is free to all who are in need. There are no restrictions of creed or class. It is a glorious sight to see hundreds of children clad not in the regulation garb of charity but as ordinary little folk, romping in the playground in the centre of the houses which they call their homes. The institution has fathered well-nigh three thousand children.

The almshouses in connection with the Tabernacle testify to Spurgeon's care of the old folk. He was a firm believer in the Church undertaking the work of social amelioration. Though an ardent politician of the Radical type, he rarely appeared upon a political platform, and during the years of his life in which I knew him he had no concern with party politics. In Church polity he was a congregationalist, but he never hesitated to adapt congregationalism to the requirements of the hour.

Spurgeon gave Baptists a larger place in the national life. His influence broadened the theology of the time, deepened the piety and gave an impetus to progress which rendered recent advances possible. He was the greatest personal force the Christian Church has known.

The influence of Spurgeon's College changed the current of religion in England. In the Pastors' College, so named because it was for the training of pastors, or as is more

likely, because it was the pastor C. H. Spurgeon's most cherished creation, the idea, formulation and support were his chief concern. Once when speaking to me about the college he said: "By that I multiply myself."

The building was tucked away behind the Tabernacle at the bottom of Temple Street. There is no architecture about it; just three floors of red brick with stone dressings. On the ground floor a large hall, a students' common room, the arena in which pulpit gladiators fought, mixing metaphors and chopping logic until they were tired and sought the pipe of peace. The Assembly Hall was on the first floor. There the Conferences were held. Some small classrooms and the famous room at the end of the corridor where trial sermons were preached and tears were shed, and where the "governor" as C. H. Spurgeon was affectionately described, gave his talks to students on Friday afternoons. To know Spurgeon was a liberal education in the great art of preaching.

The most sacred spot of all was the little sanctum at the top of the stairs where C. H. Spurgeon interviewed applicants for the ministry and talked with students about their difficulties and their future. No father could have been more to his boys than this great leader to his raw recruits. If the four walls could speak what stories would be told. No man heard more confessions than Spurgeon, and he was a true physician of souls. People from all over the world brought him their troubles and difficulties, and seldom went away without hope.

What was his secret? He was almost everything the modern minister is not. It is difficult to imagine a greater contrast than C. H. Spurgeon and the normal type of preacher and minister. Fighting traditionalism all his life, by the irony of fate he has become the patron saint of the traditionalist. He drew his vast congregation from the nonchurch-going public. To-day the popular preacher attracts the people from other churches. What was it that made him so unique?

When I found myself for the first time in that little room

at the college, I had not thought to attempt any analysis of the man's power. I only felt that he completely captured me. Mr. Ferguson introduced me. Spurgeon asked some questions and hardly seemed satisfied with my replies. He talked of the ministry as a vocation and then without any preliminary said, "Let us pray." He offered the most wonderful little prayer that I might be guided. At the moment I had no idea that I was at the crossroads or that I had come to the strategic moment of life. He did not make it easy for me.

"Have you thought of what you would do if you failed as a minister?" he said.

"No, sir, I have not thought of failure," I replied.

"That is good. There is no failure except for the faithless, and to think of failure is something of a betrayal." The words came slowly with great deliberation, as though he intended them to be remembered or was speaking in pain. Suddenly he looked straight into my eyes and said, "There is little money to be got from the Baptist ministry, and no social status. Have you thought of that?"

I had not thought of that. "Many of our ministers are very poor and have to endure hardness," he added, "and not a few are regarded as fools. Why do you want to join their number?"

Then he rose from his chair, leaning heavily upon his stick, for the old enemy was in his left knee. His face for a moment clouded with physical pain; then he sat down again and talked about preaching until it seemed that there could be nothing greater or better either on earth or in heaven.

How wonderfully he could talk in private, as in public, concerning his Master. There was no doubt about the good news of Spurgeon's gospel. "You shall come into college," he said. From that day I was one of Spurgeon's men, glorying in the nickname, even when it was spoken in disdain. If I did not always agree with him, what of that? I had sworn fealty in my heart and I would have followed him right or wrong. It was not discipleship but devotion. Had

he not prayed for me a prayer that seemed a consecration? When I arose from my knees my eyes were misty and no words came to my lips, but he seemed to understand, and the light in his eyes was such as is seldom seen in the gaze of a strong man, but rather in a mother's expression as she lingers over the child she loves.

Like the rest of the students I knew little about Calvinism, and cared less. I had a glimpse into the heart of a great human being and felt a love that was like the love of Jonathan for David. My experience is typical of hundreds of men who have the same story written in their hearts. During the later years of his life I came into close touch with C. H. Spurgeon and was permitted to see his character from various points of view. He was not a dual personality but rather a crowd of individuals compressed into one personality, many-sided and full of surprises.

No student cared to risk his indignation. He could storm like a raging sea. As I sit in my home at the window now, looking over the Channel, that figure has seemed best to describe the character of the man. He was as the sea in its many moods: laughing in the sunshine as the children at their play; moaning in the silence as the soul in pain; restful and yet ever restless; caressing the beach as a mother tenderly kissing her baby; storm-tossed in fury, dashing against the rocks, as though determined to destroy; ever-changing yet always the same.

There have been many lives of Spurgeon; there may not be room for another, yet somehow the biographers have depicted the great preacher, the orthodox theologian, the philanthropist, but have not given Spurgeon that elusive, wonderful personality that might have been anything if by the grace of God he had not been what he was.

What an actor he would have made. Dramatic realism was natural and instinctive to him. It was hard for him to say anything without dramatizing it. He lived the characters he described. I believe he might easily have been one of the greatest interpreters of Shakespeare the stage ever

saw. It is not an exaggerated view, as those who heard him read "Hamlet" will recall.

Comedy did not come amiss to him. Sir Harry Lauder could not impersonate a sailor lad more perfectly than C. H. Spurgeon could present John Ploughman with the smell of hay upon his smock. He loved the feel and the rough humor of the country side.

The Rev. Paxton Hood published anonymously a little volume, "Punch in the Pulpit." It was a caricature of Spurgeon's early preaching. One of the chief indictments was that Mr. Spurgeon made people laugh. With almost contempt it was said, "Spurgeon is a comedian." He was, there could be no doubt about it, to those who heard his impersonation of typical preachers. He could reproduce the falsetto voice of Paxton Hood in an irresistibly funny way. Mary Jane's top note, ending in a thin squeak, after a deep bass tone, left an audience rocking. Spurgeon knew the power of humor and was humorous simply because a wise Creator made him that way.

Given the circumstances he might have been an Oliver Cromwell, the hero he admired. How he loved Carlyle's story of Cromwell, and delighted to read aloud the finer passages. The man who rises to great heights might easily sink to depths as great. Had Spurgeon been a bad man he would have been terribly bad.

I recall Friday afternoons in the College Hall, when Spurgeon sat at the desk and just talked. His table talk was wiser than other men's philosophy. On one of the red-letter days C. H. Spurgeon was returning after a long illness and absence at Mentone. The sixty students were reinforced by London ministers and some distinguished visitors. The "guv'nor" was in great form: he loved being loved, and was pleased as a child with the affectionate enthusiasm with which he was welcomed. He sat in the centre chair upon the platform, a striking figure, medium height, appearing shorter because of his stoutness; heavy, massive face, covered by hair brushed right back, just tinged with grey; the shaggy eyebrows and drooping lids hid the eyes

that seemed dull until suddenly they glowed and flashed with flame.

The thick lips and full jaw were all transfigured as he talked of the increasing preciousness of the Unseen Presence. That wonderful voice could speak to music and never sounded sweeter than when it discoursed upon the theme over which he loved to linger. We were all under the spell and absolutely forgot the speaker and the terribly grey surroundings of the college. Was it Spurgeon's art or genius that enabled him to become so effaced that his hearers went away thinking of the subject and only afterwards remembering the speaker?

Until 1892 Spurgeon's ministry in London was one of the wonders of the capital city of the Empire. Through all weathers the great crowds tramped to the Metropolitan Tabernacle; it was the only church of which it could be said that the tramp of the congregation wore away the stones in the road. The published sermons were translated into many languages and found their way to the ends of the earth. Even now they are read in thousands of homes and bring blessing to men and women who, far from the madding crowd, have no other ministry than the printed page.

The controversy known as the Down Grade rent the Baptists in twain. The story has been told many times; it is not edifying. The true version has yet to be written, but this is not the place for that. There is no need to condemn those who took part in that controversy, no need to question their sincerity or their loyalty to truth as they understand it.

Spurgeon's last illness was of sufficient importance to the world to cause the Press to send special representatives to Mentone, in Southern France, where the great preacher closed his eyes upon the earth.

February 8, 1892, witnessed one of the greatest pageants ever seen in London, and London through the centuries has been famous for its pageants. It was the funeral procession. C. H. Spurgeon's body was followed to the grave by men and women who trudged all the way and by vehicles of almost every kind and sort. It extended over a distance of

more than two miles, presenting an unique and wonderful spectacle. Nearly a thousand ministers were there and representatives from all over the world. The In Memoriam services at the Tabernacle lasted more than a week and were attended by over one hundred thousand persons.

The Spurgeon institutions continue. The Tabernacle is one of the largest churches in London, certainly it is the largest Baptist church. Pastor Tydeman Chilvers is a worthy successor and is doing a noble work.

Spurgeon lives in the contribution he has made to British Christianity, in the inspiration he has given to the ministry, mainly through the college he founded, and could he speak to us now he would say, as he often said in his life time: "Not unto us, but to Thy Name, oh Lord, be all the glory."

As Goes Theology—

By Professor J. B. Champion, Th.D.

THAT theology goes, is surely worth hearing; for some say it is static, stagnant, stale, inert. It is this sort of abuse which is not worth hearing. Theology is literally, actually the God-word, the truth about God and the things of God. When God is the word, it must go. "His word runneth very swiftly."

Suffer a word about the necessity for theology. Christianity is a life, and all life has essentially its element of mind or intelligence. Christian theology is the necessary knowledge of God in Christ set in order. For edification, for defence, for propagation, Christian life must be able to set forth its truth, its statement of itself. So-called New Theology declares there is no need of theology. Then let it take its own medicine—and stop at that.

To hold that the less we think and reason about religion the better, is to put a premium on ignorance. Intelligence does not necessarily produce artificiality. To say that natural life needs no interference on its behalf is to deny all agriculture and the need thereof. Moreover Christian life is supernatural and personal, and the higher the order of life the greater its necessity for intelligence of the higher order. Nothing can live without knowing how to live. The greater and more intense the life the greater and more practical must be its knowledge. Theology is simply the science of knowing how to live the religious life. The Christian life has its own range of intelligence, its knowledge of its source, its environment, and function. This knowledge can be taught, even though some are busy teaching there is no need of teaching in the realm of God and theology.

In no other realm is the need of science questioned. Yet in the realm of Christianity the need of such knowledge is greatest. The God of all order cannot be fitly interpreted except by orderly thought. Order is not a nuisance but a necessity in expression and teaching. Christian theology

is what we know about God in Christ set forth in teachable terms, its knowledge put in communicable form, its facts classified, its truths arranged in order. There never has been a religion without its theology, any more than there has ever been a living human body without a brain. If the Christian life is a necessity, then its right to theological self-expression is part of that necessity.

I. As Goes Its Theology, So Goes Christianity!

Since its theology is Christianity's output of intelligence, its growth and power of enlistment are so measured. As goes any theology, so goes the religion it interprets and expresses. Otherwise it does not interpret and express it. As goes modernistic theology, so goes modernistic religion. When its theology denies the supernatural God, it cuts the *theos* out of its theology, and is left with a mere "ology." Denying supernatural redemption from sin, it must remain "dead in trespasses and sins"; and is then a mortology instead of a theology. *"Hic jacet"* is its story.

Taking a broad survey of the Christian centuries one finds abundant illustration that as goes Christian theology, so goes Christianity. What abundant vitality throbbed in the theology of apostolic Christianity! It is no surprise to find the Christian life of that day corresponding exactly with its theology. Flaming forth in tongues of fire this theology was part of that religion aflame with the Spirit of God. Both this religion and its theology were alike afire with the divine passion to reach the lost with the life-giving message of the crucified and risen Lord.

On down through the Christian centuries this essential correspondence may be easily traced. Every change in both theological conception and statement automatically registered a corresponding change in the spirit and movement of contemporaneous Christianity. "The Dark Age" was not without its similar theology. Infallibly that which was devoid of the true light was equally devoid of true power. In Luther's day the theology of salvation by faith in Christ flashed forth anew. The religion of doing the will of God

in making known His saving grace to the lost naturally came into the possession of a better knowledge of God while so doing. No wonder that the new vitality of evangelism's outreach was accompanied by new outreach and upreach of theological thought.

The Christian faith in the New Testament type of evangelism keeps alive and is kept alive by its own theology of the absolute necessity of the supernatural redemption in Christ. Christian history shows plainly—whenever there occurred the revival of what might be called New Testament Christianity, the theology of the day faithfully reflected its consuming passion for reaching the unsaved. This means that the organizing idea of this theology was that of redeeming grace in the sacrificial death of Jesus Christ.

What of Christianity and its theology today? They cannot but correspond to each other. It must ever be that out of the abundance of the Christian heart the theological mouth speaketh. That which is in the Christian life and spirit at any time, cannot help being in its thought and theology. No age can go wrong in theology and keep right in life and effort. As sure as theology remains strong in loyalty to the supernatural revelation and saving power in Jesus Christ, its counterpart in Christian life cannot fail to be filled with all the fulness of the spirit and power normal in New Testament Christianity.

On the other hand, if two diametrically opposite theologies are struggling to control and mould the Christian life, and direct all of its activities, the one asserting and the other denying God's transcendence beyond this natural world, the Deity of Christ, His Virgin Birth, His miraculous revelation of what God is, His redemptive death, His physical resurrection, the reliability of His promise of the Parousia —the coming again in glory, other than a crippled Christianity there cannot be. No one can alter the truth that "Two cannot walk together except they be agreed." If persons cannot agree on the very basic truths of what Christianity is, the foundation of its faith and the Christian mission under the Lordship of Jesus Christ, they can hardly walk

together with God. How can it be really walking together with Christ when at the same time denying everything that makes Him the Christ, everything supernatural in Him and His salvation?

Take the concrete example of the two theologies carried into foreign missionary activity. Missionaries have gone to the foreign field with utterly divergent and irreconcilable messages. One maintains and the other rejects the historic faith of Christianity. To the work this cannot be other than a handicap as high as heaven. The debacle of a cruel farce takes place in the midst of colossal need. Preaching to poor pagan hunger for spiritual life that all religions have similar values with their own, is to trample under foot the Bread of Life and offer stones for bread. No wonder that two such absolutely inharmonious theologies cannot be wisely harnessed together in an inclusive policy. The result cannot be other than steadily shrinking support from the home field. As goes the theology of missionary activity, so goes Christian missions.

II. As Goes Its Theology, So Goes the Church!

One of the seven great fields of Systematic Theology is Ecclesiology, the doctrine of the Church. As goes Christian theology, so goes its ecclesiology. When, however, ecclesiology is central in theology, is in fact organific in it, as goes such ecclesiology, so goes the whole of its theology.

In both church and theology there are two opposite types —first, that of set system; second, that of the Spirit. In the first the Church serves the system: in the second the system is subservient to the Spirit. In the same way theology may be for the set system, or the system may be for the sake of the Spirit of theology. There is the Church and also the theology of the Spirit; and there is the Church and also the theology of the machine, the dominating system. Between men of the machine and men of the Spirit there has been age-long struggle. They cannot be such and be at peace with each other.

Take for example the set system of the Roman Catholic Church. Its fixed ecclesiology dominates, determines and controls all the rest of its theology. Its theology thus grows out of its ecclesiology, rather than its ecclesiology growing out of its theology. Its spirit is determined by the set system of the Church rather than the reverse. The Roman Catholic Church allows no liberty of thought or spirit as to its theology of the church. There everything is prescribed and demanded. Everything must keep step with the Church. Its theology dare not do otherwise. Roman Catholic theology merely shows how the ecclesiastical wind blows; and it always blows in but one way.

In its attitude to the Holy Spirit the inwardness of the set system is most clearly revealed—whether in theology or Church. A theology of the Spirit of God seldom harmonizes with a theology of the ecclesiastical machine. When the Holy Spirit comes to be regarded as subject to the organization, it is another spirit which has come in; for spirit must always rule; if not one spirit, then another. The Church by assuming absolute control kills the Spirit of the life enthroning Christ.

Naturally the demand of all set systems is unquestioning loyalty; for the first thing to a dominant organization is to remain so. Job preservation is the first law of organization officialdom. Though it may have deposed the Lord as Head of the Church, all the more does the machine require absolute loyalty to itself. Who ever heard of an ecclesiastical machine urging first and foremost freedom within it for supreme loyalty to the Spirit of God? This is never its main concern, for then it would be an organ of the Spirit instead of an organization of set selfishness. Sanctified selfishness is always deepest in self-deception. In ordination councils to-day the candidate is required to pledge loyalty to existing denominational organizations, though in them modernism may sit holding the reins. It is counted not enough that the candidate promises unswerving loyalty to Christ and His Word. There is something the machine is far more anxious about than that. The stronger it becomes, the more

insistent its demand that every Daniel bow down to what it sets up.

The greatest exploitation in the history of the world and the most damaging one has been within the Christian Church. The greatest of all ecclesiastical heresies is that the Church is an end in itself. Men rule and ruin where only the Lord is competent to rule. Christocracy is replaced by mock democracy, select oligarchy, or absolute autocracy. Man is never so presumptuous a sinner as when he accounts himself fit to rule over the divine life in the organism of the Holy Spirit. Invariably the machine makes the Church a prison-house of the Spirit. And its prison-theology then little resembles Paul's prison-epistles in spirit or thought.

Until the Lord comes back to claim His place as Head of the Church the struggle will go on between all men of the machine and men of the Spirit. Unfortunately men of the machine usually outnumber men of the Spirit. Dogmatists in theology abound far more than theologians of the Spirit. In the Church ecclesiastics are much more plentiful than prophets of God. In its conventions the machine pushes to the front and honors its own, while men of the Spirit are pushed aside or labelled mere disturbers.

System is like fire—a good servant but a bad master. That which works havoc is not the system itself, but the selfish human spirit using it. Self-importance takes possession of and dominates the Church for its own ends. All systems are bound to be good or bad according to the spirit using them. As body adapts itself to the life inhabiting it, so do organization systems adapt themselves to the spirit possessing and animating them. System and organization may bless or blight according to whether they control or serve. Neither theology nor Church can get along well without some system, some settled way of working, some method of functioning. Before the day of Alexander the Great armies fought as more or less unorganized hordes. He invented the formation of the phalanx, and forthwith conquered the world. The organized few can easily beat the unorganized mob.

Mr. H. G. Wells has been quoted as saying, "The Church is the disease of Christianity." A prominent modernist in this country has called theology "the decay of religion." Perhaps his theology justifies the saying. He should know! A theology of the Spirit, for the Spirit, and by the Spirit is not decay of Christianity, but instead growth, progress and attainment. The Church is saved from disease by the Holy Spirit's impartation of life, health, and power for service. A healthy theology and a health-giving church are such because of the presence of the life-giving Spirit which is in them.

Christian history shows that as soon as a revival movement of the Spirit of God appeared, some organization was found necessary to embody and serve the Spirit. The perplexing thing is that speedily the system born of the Spirit sets itself against His rule. Here is the astounding thing that the very organization brought into being by the Spirit of God becomes His most dangerous foe. Even with God His "foes shall be they of his own household." Within the Church have arisen the enemies which have damaged the cause of Christianity most of all. The machine which the Church becomes, sets itself up to determine the methods or channels in which the Spirit of God "may run, have free course, and be glorified." From the beginning the Holy Spirit has been to all such the great uncontrollable Nonconformist. Writing in the *British Weekly* about ten years ago on "The Machinery and the Power," Prof. H. T. Andrews expressed these ideas in trenchant form:

> "Pentecost is the greatest event in the history of the Church; and yet Pentecost came while organization was in its most rudimentary form. When the machine once has been constructed, the temptation is to impose innumerable rules and regulations upon the work of the Spirit. We lay down our 'charted channels,' and say that it is only through them that any fresh stream of the Spirit's power can come into our world. And God laughs at us in His heavens, and 'the Spirit bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh or whither it goeth.'

> . . . The Church exists to enable the living, eternal Christ to reach the heart of humanity. Any part of it which does not fulfil this purpose is wothless machinery—an encumbrance rather than a help to the Christian faith and an insuperable drag on spiritual progress. What the Church needs most of all to-day is not to spend its strength tinkering with the machine, but to spread its sails to catch the wind of the Spirit."

In this we find unmistakable marks of a theology of the Spirit. It is useless to expect the selfishness of the organization to vacate its place of advantage. Nor will the men of the machine have any theology or ideas to offer, telling of salvation from it. The Church can be saved from being a tool to human greed for power by heeding as well as having the theology of the Spirit; for as goes its theology, so goes the Church.

III. As Goes Its Theology, So Goes the Seminary!

Bible study is naturally first in the Bible school. Normally theological study is central in the theological seminary. But theology is not fit to occupy this central place unless it puts the Word of God at its center. There can be no real rivalry between genuine Christian theology and study of the Bible. Not all Biblical study, however, is true to the Bible, for it is always subject to some controlling theological conception. Would to God that study of both theology and the Bible were always controlled by the Spirit of God!

It is not by accident that the seminary for ministerial training is called "theological"; for theology is the pivotal subject in its curriculum. As goes its theological study, so goes all the rest of its subjects. What is the good of church history, homiletics, Hebrew, Greek, and even Biblical interpretation itself, if a false theology is to make use of them? Nothing in all the other studies can make up for the lack of a sound theology. Intelligent grasp of the great doctrines of the faith, a theology of the Word and Spirit of God is fundamental and central in the course of study.

Theology is naturally designed to be the hub of the seminary wheel. The larger the number of spokes and the greater the size of rim, the larger and stronger should be the hub. A multiplicity of spokes in a small hub tends to weaken the wheel at its center and cause breakdown. The law of symmetry is also the law of strength. The law of proportion is just as essential in a seminary curriculum as in mechanics and all building. Theology is the heart and soul which sounds out through all the rest of the studies. As its theology changes, so must all the seminary change with it. When its theology is sound, strong, and vital, all the rest of its studies are strengthened and helped.

While its theology is the character-giving study in a seminary, all its chairs need to be equally strong for efficiency. They are mutually interdependent. A hub is not the whole thing. A flat tire is something. A president of another institution said not long ago: "Some think theology the whole thing." Only a fool thinks any one thing is everything. Why quote a fool and his folly to establish wisdom? The blatant ribaldry denouncing the validity and importance of theology so common to-day hits the whole seminary and weakens it for its work. Why give it currency? Another speaker said to a seminary: "When the theologian blows his breath the dust flies out." If in a medical school a speaker had the bad taste to express himself in that way about medical study, they would take him to the operating room. Such ignorant tirades and flings surely help modernism. That is its stock in trade. Why play into its hands? Truly if theology were as devoid of merit and importance as such statements are of intelligence and courtesy, it ought to be abandoned as a study.

A great danger to the theological seminary lies in adopting the weakness of the American type of education. To-day our high schools cover more subjects than the colleges of a generation ago. The superficial smattering of everything is little like the European method of mastering subjects one by one. Formerly there were five major subjects of seminary study. To-day a seminary curriculum offers

courses up in the hundreds. The multiplicity of subjects make a maze in which many a student is bewildered and lost.

The Seminary's attitude to theological study shows its trend as to liberalism. For example, a sister seminary began by dropping Biblical Theology, then Elementary Theology, and finally Systematic Theology. Philosophy of religion has there taken the place of all theological study. Others could be named which have traveled the same road, some passing out on the way. One seminary has only outlines of theology left, while it has greatly multiplied its studies in sociological, psychological, philosophical, ethical, homiletical, and many other such courses. In a famous old seminary only historical theology has survived, because there the historico-critical method of study reigns to support the interests of the evolution hypothesis. Where in some of the larger seminaries several professors taught the various branches of theological study, their number has been reduced in some cases to but one. Surely this shows whither the seminary trend points as its theological studies walk the plank to take their place in Davy Jones' locker. We may rejoice that its drowned theology is no longer dry.

What is the outlook at the Eastern Baptist Seminary? Here theology is branching out. We teach a Genetic Theology. This is a new study finding the source of all Christian theology in the doctrine of Redemption. This we interpret from the highest possible viewpoint, that of personal fulfilment Godward and manward, measuring the merit of the Cross in what was registered and realized by it in the Person of Christ. We also teach a Synthetic Christology based on the new view of interpersonality in the Trinity and taking the Incarnate Person of Christ as the organizing truth determining what might be called the geographical location and interrelation of all the doctrines of Christianity. We are also teaching Systematic Theology from the personal viewpoint. This gives us a theological system for the sake of personality. Personality is not taken to be for the sake of theology. Taking this same theology of the classroom out to mission and other churches, it has

been blessed to the conversion of sinners and the edification of saints. When the Holy Spirit so uses a theology, the highest seal is thus set upon it in this practical acceptance with God. Test what a theology can do when preached in the slums! If it works there or anywhere else to the transformation of lives, it is surely worth while. Only a theology of the Spirit of Christ can work this miracle in the saving of men and the making of Christian personality.

A teacher of history complained that to him theology is dry. History too may be very much likewise as a study. Part depends on the history itself, part on the student, and most on the teacher. So is it with theological study. In our postgraduate class we have found the personal point of view solves there also the matter of interest. It works out in a wonderfully satisfactory way. The personal viewpoint brings us face to face with the organizing idea in each of the seven great fields: Genetic Theology, Systematic, Synthetic, Old Testament, New Testament, Historical, and Philosophical, including Polemics and Heresies. So studied in postgraduate work theology is found anything but dry. Without exception there is a zest of interest and a fellowship in the quest of truth that brings intensest satisfaction. In this way men of the Spirit catch the vision of the larger and higher implications of truth in practical possession by Christian personality to the extent of being possessed by it. Thus deep spirituality is combined with sound scholarship, fitting ministers to meet all the conditions and needs in the problems and the struggles which the churches must face to-day.

As goes its theology, so goes the seminary. As goes the seminary, so goes the ministry trained by it. And as goes the ministry, so goes progress in the Kingdom of God.

The Other-Worldly Character of the Missionary Enterprise

By Samuel M. Zwemer, D.D.
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SOME years ago an article appeared in the *Hibbert Journal* by a mathematician who was also somewhat of a philosopher on the subject of "The Infinite." He pointed out that every man finds the idea of the infinite and of the eternal in space, time, matter and number. The atom and the starry nebulæ proclaim the infinitesimal and the infinite. We lift up our eyes to the everlasting hills and drink from the river that flows on forever. Man is conscious not of his greatness but of his insignificance when he studies nature. "He who proclaims the existence of the infinite," said Louis Pasteur, "and none can avoid it, accumulates in that affirmation more of the supernatural than is to be found in all of the miracles of all the religions; for the notion of the Infinite presents that double character that it forces itself upon us and yet is incomprehensible. When this notion seizes upon our understanding, we can but kneel . . ." God has put eternity in the human heart. (Eccles. 3: 11, Heb. text.)

The Bible is a book that has wide horizons, infinite stretches of space and time. It deals primarily not with this life but with a life yet to be.

The great Pessimist of the Old Testament and the great Optimist Apostle of the New offer a sharp contrast in their personalities, environment and message. But the writer of Ecclesiastes and Paul both insist that the present life is only vanity of vanity when compared with the life beyond. There is a time for everything and God hath made everything beautiful in its time. Yet all man's work and man himself must face a final judgment. The things that are seen are temporal, secular, only age-long; the things that are not seen are enduring, everlasting and eternal.

This conception is not limited to one favored religion or race. It is universal. To the sages and philosophers of the past eternity does not hover over time as an abstraction; it underlies time as a reality. "This conception," says Henri Bergson, "establishes between eternity and time the same relation as between a piece of gold and the small change—change so small that payment goes on forever without the debt being paid off. The debt could be paid at once with the piece of gold. It is this that Plato expresses in his magnificent language when he says that God unable to make the world eternal, gave it Time as 'a moving image of eternity.' "*

In this connection Barth has some penetrating words: "Eternity is not the prolongation of time. Eternity is the Quite Other, the Unknown, which in Jesus Christ has broken into our world."

According to this conception time is not eternity, and eternity is not time, but eternity is, as it were, the hidden, the other side of time. Time is empty, impoverished eternity. Eternity is time that is filled. In the life of the individual there may be long intervals which can only be described as empty times, times of sleep. And then, perhaps, there comes a year, or an hour, when things grow earnest, when some crisis comes. It means that eternity is flooding into time, as a mountain freshet after a storm floods the dry bed of a stream. Therefore "the fulness of time" is the crisis for man and for God. Death opens the door to the flood of the eternal; the eternal joy or the eternal woe of Scripture.

It was pointed out at the Jerusalem Council meeting that the present-day terminology of the Church and of missions lays such great emphasis on social service and the present life that we are in grave danger of losing the sense of the eternal. Our own worldliness blinds us to the other worldliness of those whom we call heathen.

Our vocabulary is too secular. Our horizon is too earthly. Our outlook is too much in the realm of Time. Secular

* Henri Bergson: "Creative Evolution," page 335.

movements rivet our attention. But the sincere and devout Moslem, Hindu, Buddhist, have *always* faced an eternal future with anxious hearts. To them Eternity is the home that calls; Time is the present station which they have reached, and which they are soon leaving. So eternity has the greater claim upon them. Eternity is above, Time is underneath. Therefore the light of eternity falls continually into time, while time itself has no light of its own.

I. What happens after death is of supreme importance in the non-Christian religions. None of them teach annihilation; none of them believe that death ends all. The fact is that most of the non-Christian religions, with the possible exception of one form of Buddhism, emphasize the other world as a most important fact in religion. A recent editorial appeared in the Persian paper *Rahnama* of *Teheran* on the importance of not neglecting the life that now is:

> "We Persians always think of life as something very temporary. Since we are living in this world only for a short period of time and eternal life is in the other world, we do not take proper care of ourselves in this life. We build houses out of mud and mud brick just to last a few years. We make doors, tables and chairs out of thin wood. We even borrow some of our household goods from our neighbors when we have guests. Nothing is made durable and the very foundations we build are not solid."

Men believe in the immortality of the soul because of the intrinsic incompleteness of the present life. Death closes the door, but we believe it leads to another room! Because we see that character grows even after the faculties begin to decline. And among all races there have been those who believed in life eternal because of the imperative clamour of the affections.

Not only in Christian lands but among all races love is stronger than death. Think of the burial rites of animists in the deep forests of Africa or Isles of the South Seas. In ancient Greece to Homer, Cicero and Plato, there was no question of man's immortality—they believed it. The religion of ancient Egypt proclaims it in tombs of kings and

witness of monuments. What is the Book of the Dead or Tutankhamen's tomb and treasure-house save an abiding witness that these ancients lived for eternity. It is one unbroken testimony from Mexico, Rome, Greece, India, Africa.

Or take a modern instance. Writing on Jainism in the *Review of Nations* (January, 1927), a Hindu, Champat Rai Jain says:

> "Happiness is not possible for him who has constantly the fear of death gnawing at his heart. In short we want immortality, all-embracing knowledge and uninterrupted bliss, and will not be satisfied with anything less! Now, Jainism discovers that the soul is by its very nature a simple substance as distinguished from a compound thing, endowed with the capacity for infinite all-embracing knowledge, and blissful. . . The space at my disposal will not admit of my enlarging on any of these essential potentialities of the soul substance, or to undertake their proof. But very strict logical proof is available to prove the *Jaina* claim in this respect. Modern Experimental Psychology is generally coming round to the view that the soul is a simple substance, and as such deathless and immortal. The significance of the simple nature of the soul is that it is incapable of disintegration or of being destroyed, because what is not made up of parts cannot be pulled to pieces in any way. The soul then, is immortal in its own nature!"

No religion lays larger emphasis on Eternity than Islam. Mohammed preached Judgment to come and the great alternatives of the Day. The Koran teaches the literal resurrection of the body and a life everlasting in endless torture or eternal pleasure. Miguel Asin's recent work, "Islam and the Divine Comedy," shows how the very eschatology of Dante was borrowed from Ibn Arabi.

To sum it all up, is it not true that the best and noblest men in all the non-Christian world through all the centuries have had faith in the immortality of the soul, the certainty of reward and punishment, the supreme value of the life beyond. Together with this conception of a future life has

come the terror of its possibilities, the vengeance of the gods, or the demons of the spirit world, not to speak of the dread of ancestral shades and their power to help or to hurt. The hell of Buddhism and of Islam is painted in lurid colors. To such a world, where men through fear of death and the hereafter were subject to bondage, Christ came. He abolished death and brought life and immortality to light in the gospel. It is a gospel of eternal life and eternal joy and peace.

II. Again we cannot forget that Jesus Christ in His teaching and Paul in his epistles continually lay emphasis on the eternal aspects of life, of the Church and of the missionary enterprise. Christ's parables have the background of the great day of judgment and deal with eternity. The parables of the Talents, of the Pounds, of the Ten Virgins, of the Wheat and the Tares, of Lazarus and Dives, of the Net, of the Great Supper—all are eschatological and refer to the life after death. Read His last discourse in John's Gospel or His words on the end of the age in the synoptics and you realize that the horizon was distant and beyond the river that has no bridge. Eternal life and eternal punishment cannot be eliminated from the teaching of Jesus. His gospel of the resurrection at the grave of Lazarus rises far above the present earthly life. "What shall it profit a man," He said, "if he gain the whole world and lose his soul." To eat, to drink, to be merry, to forget the other world is the life of a fool. Here we sow, but "the harvest is the end of the world."

Paul's missionary message and passion were due to this vision of the eternal. "We look not at the things which are seen." "Knowing the terror of the Lord we persuade men." "We must all appear before the judgment seat of Christ." "If in this life only we have hope in Christ we are of all men most miserable." Not only at Damascus, but all through Paul's life "he could not see (earthly things) for the glory of that light" (which shone from the heavenly world).

"Our citizenship," he said, "is in heaven." Here we are

only pilgrims and sojourners to dwell in tents. We must be Christ's ambassadors.

The Apostle preached Christ *and the resurrection* because he saw the invisible world, heard the inaudible voices and himself laid hold of the intangible realities. His fires of passion were unquenchable because he lived *sub specie eternitatis.*

At the Lausanne Conference on Faith and Order, Dr. Adolf Deismann said: "For the past thirty years or so the discernment of the eschatological character of the gospel of Jesus has more and more come to the front in international Christian theology. I regard this as one of the greatest steps forward that theological enquiry has ever achieved. We to-day must lay the strongest possible stress upon the eschatological character of that gospel which it is the practical business of the Church to proclaim. Namely, that we must daily focus our minds upon the fact that the Kingdom of God is near, that God with His unconditional sovereignty comes through judgment and redemption and that we have to prepare ourselves inwardly for the *marana-tha*—the Lord cometh."

III. If this is true, then our missionary message and methods need the searchlight of eternity. Our message concerns One who came from the eternal, who died, who rose, and who is coming again to judge the world. Our Gospel has eternal values and places every one who hears it before eternal issues—eternal life, or eternal death. In this connection we recall Dr. Harnack's famous definition of the Christian religion: "It is something at once simple and sublime; it means one thing and one thing only—eternal life in the midst of time by the strength and under the eye of God." That is not *all* of Christianity, but it is a most important part. The Cross is our glory because it "towers o'er the wrecks of time." Amid the chaos of political confusion in the Far East, in the welter of the fanatic nationalism of India, in the midst of cynical secularism and communistic atheism, when humanity is uprooted and institutions are

adrift, when the torrents descend, the floods rise high and the whirlwinds blow—the Rock of Ages stands.

The mission fields need a gospel message which is timeless because it is eternal and boundless as the horizon of heaven. All of the older missionary heroes, Judson, Carey, Martyn, Hudson Taylor, lived for eternity and preached eternity, a Gospel that was other-worldly. They went out to save the lost. Their social gospel included works of mercy to all with whom they came in contact. They had their schools, hospitals, and asylums for lepers. But we, as they, should consider all these institutions as means to an end. They are only the scaffolding of the eternal palace. *That* consists of living stones, lives redeemed, character built up, souls won for glory. The aim and goal of the missionary enterprise is not of the earth and earthly. John saw it on lonely Patmos: the great multitude whom no man could number "of all nations and kindreds and people and tongues" before the throne in white robes giving glory to the Lamb forever and ever. I received a long letter from a Moslem convert in the Punjaub in which is this significant passage:

> " 'Our citizenship,' St. Paul says, 'is in heaven.' We are citizens of no mean kingdom. The first mark of a citizen is that he love his country, that he be proud of belonging to his country, that he be a patriot. In the Christian Church this sense is largely lacking. We are enthusiastic for our particular nations, we are swept off our feet by the interplay of imperial and racial movements, and we even identify that Kingdom of Heaven with a national cause. But in the Biblical sense we cease thereby to be Christian."

Our methods and our program of missions may need revision when we think as clearly and as deeply as this convert did. In the light of eternity salvation becomes a matter of great urgency and opportunity is of infinite value. All our possessions are temporal. We are only stewards for a little while. Why pull down our barns to build greater, why lay up so much treasure on earth, why worry about a financial depression if our kingdom is not of this world. The camel

finds it no easier to go through the eye of a needle in Wall Street than in Capernaum or Jerusalem. I learned my lesson in Sumatra in 1922. At Sibolga on the west coast, I visited a station of the Rhenish mission and saw their spiritual work being quietly and triumphantly carried on after the World War and in the midst of great commercial rivalries in tin, tobacco, rubber and oil. Over the dressing table in the guest room of the mission house were some lines by Maria Schwallenback which riveted my attention and which I translated. They sum up the other-worldly character of missions:

"Light of eternity, light divine,
Into my darkness shine;
That the small may appear small
And the great, greatest of all.
O light of eternity shine!"

A Mind Well Balanced

The most of us are lopsided. There is over-development in one direction and under-development in others. Habit leads to the easy repetition of certain ways of thinking. To these we become so accustomed that we fail to realize the atrophy that is taking place in large areas of our mental life. We lack poise. We need to pray daily for intellectual symmetry, for that serenity and balance that enable us to come to wholesome and wise conclusions. So also in the domain of the feelings and in the activities that result from the expression of these emotions. Indeed, the emotional life is peculiarly susceptible to those influences which produce unstable equilibrium. The conduct of the Pharisees in their relation to Christ is an instance in point. Their intensely bitter feelings not only twisted their thought processes and destroyed their balanced judgment, but drove them to persecution and murder. Unless we build up sane inhibitions we can readily become sentimentalists or fanatics. At all odds let us keep cool and clear-headed. Poise is both a comfortable possession and a Christian virtue.

The Virgin Birth of Jesus Christ

By Rev. M. E. Ritzman, Ph.D.
Professor of New Testament and Missions, Evangelical School of Theology

BY THE Virgin Birth of Christ we mean that our Lord did not have a human father, but was begotten of the Holy Spirit and born of a virgin. The belief that the mother of Jesus was a virgin is not held in isolation from the belief that His Father is God. No man who rejects the doctrine of the Incarnation retains the statement of our creeds that Jesus Christ was born of the Virgin Mary. The Virgin Birth claims to be the method by which an uncreated Divine Being who had preëxistence took the form of a created human being who had no preëxistence. He who was born from the Virgin Mary was from everlasting. His supernatural birth was the method by which God became man without ceasing to be God.

The question really is as to whether we have the right to retain in our creed this fundamental Article—that Jesus Christ was conceived by the Holy Spirit, and born of the Virgin Mary—an Article based on the express declaration of two of our Gospels, and found in the creeds of every important branch of the Christian Church down through the centuries and including the Church of today. The right to retain this Article, you must be aware, is, in the name of science, and in the name of modern thought and criticism, boldly, even peremptorily, denied us.

It need cause no surprise that the miracle of the Incarnation has in every age been either denied or explained away. It is a stumblingblock placed in the way of human reason at the very threshold of Christianity. The chief arguments against the doctrine today are: (1), The hesitation concerning the miraculous in the Gospel narratives which is the outcome of the scientific temper and spirit of our day. Such a thing has never happened within human experience, therefore it never could have happened. (2). The uncertainty begotten by historical criticism corncerning the ori-

gin of the Infancy Narratives. The whole theory rests on the bare word of Joseph and Mary, or on later interpolations. (3). The apparently valueless character of the fact of the supernatural birth so far as the New Testament itself is concerned and so far as the theological thinking of today is concerned. For we are told again and again that the Virgin Birth is not necessary for any doctrine of the Church.

Well, the thing is either true or false. There is no other alternative. If it is false, it ought to be repudiated by all honest men as baseless superstition. And if the birth was not of the Holy Spirit, since it was also not of Joseph, himself being witness (Mat. 1: 18, 19), Jesus was bastard born. Or is that blasphemy? Then remember that in the case of this doctrine there is but one step between belief and blasphemy. Also the truthfulness and the authority of the Bible is involved in this question. The Bible teaches the Virgin Birth. There is no question about that. The man who accepts the Virgin Birth may continue to hold the full truthfulness of the Bible. The man who rejects it cannot possibly do so. For here at least the Bible is untruthful. The man who lies to you once may be truthful the next time. But how do you know? If the Book is not truthful here, it may be untruthful in fifty or a thousand other particulars.

There is, in fact, no more reason, textually speaking, to suspect the preliminary sections of Matthew and Luke, than any other portions of the Gospels. The same treatment which has been accorded to the preliminary part of these Gospels would, if rigorously carried out, destroy not only the testimony to a great many other incidents of Christ's life, but much of the testimony on which rests our confidence in general history. On the other hand, if the doctrine is true, it is a momentous truth, carrying us altogether beyond the limits of nature and ordinary experience.

Again, if the Virgin Birth story is not true, you have no Gospel of the infancy and youth of Jesus. We have no Christmas message. The essential core of the Christmas message is that the very Christ of God was born as a little child and with this the Virgin Birth, the singing of the

angels, and visit of the wise men, perfectly accord. The alternative theory, unless your Gospel records are utterly false, is that Jesus of Nazareth, who afterwards, perhaps at the baptism or in the wilderness, by union with the Divine Spirit became the Christ, was born in Nazareth of Joseph and Mary. This latter theory does not retain in any real sense the doctrine of the humiliation of Christ. It does imply a deification of man, but not a humiliation of the Lord of glory. Also, if that is true, and Jesus was born in the ordinary method, the way is open to the belief that there was nothing of the Divine in Him that is not, or may not be in any other human being. In other words, we have no Saviour, no Redeemer, no Mediator between God and man. In fact we need none, since we have enough divinity in ourselves to lift us up to the level of our Elder Brother, Jesus.

Just a few paragraphs on the negative aspects of the doctrine of the Virgin Birth before taking up two positive arguments in its favor. As already stated, there is no reason for thinking the Virgin Birth doctrine was a later addition to our manuscripts. All the earliest and best manuscripts, as well as the best versions, have the Infancy Narratives intact and no fair-minded critic can throw them out.

Again, it is not fair to give up the doctrine, because it is unscientific or because it involves the miraculous. We are told that such a thing has never happened within human experience and *that* therefore it is unscientific to believe that Jesus could have been born of a virgin. But is it not a canon of science that if you have to account for a very unusual phenomenon, you must seek a very unusual cause? And was there ever in all history any one like our Lord Jesus Christ? Since the beginning of the world millions upon millions of children have been born of human mothers through the agency of human fathers, and never has it been known that the union of human father and mother brought into the world other than a human person. But Jesus Christ is a Divine-human person. Is it not therefore taking a thoroughly unscientific position to claim that he

came into the world in the way that human persons come into it? Had not the coming of such a person into the world through the union of human father and human mother, violated the recognized and universally scientific law that the union of human father and human mother brings into the world a human person only?

Akin to this is the statement that miracles have never happened, and never can happen, or if, granting the abstract possibility of their happening, the presumption against their having happened in any particular case is so great that the evidence could never be sufficient to establish them. Then indeed the Virgin Birth must be thrown out of court for certainly the Infancy Narratives are suffused with the miraculous.

"But if the Virgin Birth represents the beginning of a new era in the course of the universe, a true entrance of the creative power of God, in sharp distinction from the order of nature, then, we think, when it is taken in connection with the entire phenomenon of Jesus' life and particularly in connection with the evidence of his resurrection, it is no longer a meaningless freak, but becomes an organic part of a mighty redeeming work of God, the reality of which is supported by a weight of evidence adequate even to overcome the initial presumption against it. As a natural phenomenon the Virgin Birth is unbelievable; only as a miracle, only when its profound meaning is recognized, can it be accepted as a fact."

Nor can we permit the assertion that the whole story of the Virgin Birth is only a legend, a myth. In order to originate, to form, to develop, a legend needs time, and time in this case is wanting. That it was the belief of the early church is shown by the fact of its adoption as part of the Apostles' Creed and the Baptismal Confession of the Roman Church at the very beginning of the Second Century or the close of the First. The Church at that time was only about seventy years distant from the Lord's crucifixion, Gospels containing the Virgin Birth narratives had been circulated twenty or thirty years earlier, and during this

period the Church had a continuous history and succession of office bearers, and was as well acquainted with the facts of its past, as we are with the prominent events in our own denomination during the last century. The significance of the inclusion of the Virgin Birth in the Roman Creed is seen when we remember that that Creed is no elaborate compilation, but is very brief. The only facts about Jesus to which it gives a place are the Virgin Birth, the death, the resurrection, the ascension, the sitting at the right hand of God, and the future judgment. Evidently such an enumeration was intended as the very minimum of Christian belief. The Virgin Birth might well have been accepted by a large portion of the Church without finding a place in such a creed. Its presence there shows that it was regarded as one of the essentials, like the death and the resurrection of Christ.

"That in the man Jesus Christ the Divine nature was incarnate, is an essential and fundamental part of the Christian religion," says Sir William M. Ramsay. " 'The Word was made flesh and dwelt among us.' This fundamental principle is common to all the four Gospels and to the New Testament as a whole. If you try to eliminate it, there remains practically nothing; that is the result clearly demonstrated in many attempts which have been made to cut out the superhuman and Divine from the life of Jesus as set forth in the Gospels. Some scholars who have made the attempt leave a slight trifling remainder; others frankly confess that there is nothing worth notice left; others again substitute a fanciful romance elaborated out of their own inner consciousness and unsupported by ancient authority. That Jesus was not merely human, but truly superhuman and Divine is the Christian teaching and faith and belief, and to deny that is to separate one's self from Christianity."

But in very truth our biggest problem is not the Virgin Birth. That is a mere detail. Our biggest problem is the preëxistence and the Incarnation of Jesus the Christ. All through the New Testament his preëxistence and Incarnation are taught and assumed. John 1: 1-3, 14; 8: 58; 17:

5, 24; 1 John 1:1; 2 Cor. 8:9; Phil. 2:5-11; Col. 1:15-17; Heb. 1:2, 3, etc. So then, the main problem is the Incarnation of Christ, the Son of God. The real battle is ever that. Paul and John and the writer of Hebrews do not mean that God entered by spiritual impression into the heart and life of Jesus so that He became a God-filled man and was lifted into fellowship and communion with God. The rather they give us the picture of One who was already in existence before the Incarnation as the Son of God who voluntarily came to earth to do his redemptive work for men. It is plain without any reference to the Virgin Birth that the Biblical writers set before us the conception of One who is more than a man, who lived as God's Son before He became the Son of man, who remained God's Son while Son of man, and who today is both Son of God and Son of man.

There is no getting rid of the Incarnation without also getting rid of Christianity. Now Incarnation is absolutely supernatural. There is no possible way of explaining it by any sort of ratiocination. If one is willing to admit and believe in the fact of the Incarnation, he has no logical ground to stand on in any objection to the fact of the Virgin Birth.

Now, one may deny the Incarnation and also dismiss the Virgin Birth with a wave of the hand and retain a sort of intellectual consistency,—perhaps. But, if one accepts the fact of the Incarnation, with all its inevitable implications, I do not see how he can deny the Virgin Birth on the ground of its being a supernatural birth. The Incarnation is supernatural and wholly incomprehensible to us on natural lines. And if one does accept the Incarnation of Christ as a fact, it might be profitable to visualize to himself any process by which the Son of God who already existed in heaven, might become man. He will, I believe, have very great difficulty in formulating any theory that is more credible than the Virgin Birth narratives of Matthew and Luke. Granting the fact of a real Incarnation, is not the Virgin Birth the most reverent and fitting way of bringing it about?

It may candidly be admitted that if the Virgin Birth was affirmed of a man about whom we knew nothing, or if it was affirmed of any ordinary man, it could not be believed. For a naturalistic Christ we do not need a supernatural birth. But Jesus was no ordinary man. Never once in all his career does he make the faintest approach to confession of sin or moral imperfection. He who was so lowly of heart reveals no consciousness of sin, and though He poured forth His thanks to God, the Father of all, He expresses no gratitude for personal sin pardoned or even averted. He did indeed submit to a baptism designed for the remission of sins. Nevertheless, the revelation imparted to him there was a declaration, not that any sin of His had been washed away, but rather that He was the beloved Son in whom the Father was well pleased. And the testimony of those who lived with Him and knew Him best was that He was without guile. According to credible testimony He worked many miracles, including the raising of the dead, and concluded an absolutely unexampled career by rising from the dead and ascending to heaven. The careful study of the Gospels creates the impression that no man could have invented the story of Christ's life and character. On the one hand the picture drawn is too natural, consistent, unique in its originality and attractive power; on the other hand, Christ towers high above the heads of his reporters, and is assuredly no creation of theirs. Thus the miraculous manner in which Jesus lived and died and rose again and ascended to the Father's right hand, removed all theoretical difficulties from the miracle by which he entered life.

To quote the words of Prof. W. E. Addis, of Oxford: "The word of his supposed parents, however high their repute, would never convince me than an ordinary child had been born without having any man for his father. My point is that Christ was not an ordinary man. I confess that He is in a sense absolutely unique and incommunicably the Son of God, free from the least taint of sin, the head of a redeemed and renewed humanity. That being so, the Virgin Birth is no longer a difficulty to me; on the con-

trary it is what I should expect, and any other hypothesis would present to my mind far more serious obstacles. I freely admit that such a birth involves a miracle; only the whole being and work of Christ is to me a miracle. I cannot look upon him as a mere man; I do not set out with the assumption that he, through whom all things were made, was subject either in His birth or resurrection to the laws of the material universe. Of course *a priori* reasoning of this kind is not enough. It does not follow that a thing actually happened, because it appears to us likely and becoming that it should happen. Still the grounds just mentioned create a rational presumption. This presumption is clinched by the evidence of the Gospels and of the early Church, and is thus elevated into positive faith."

The birth narratives of Matthew and Luke bear many indications of truth. Their wonderful restraint, their lofty moral tone, their delicacy of language, their primitive and Palestinian character, their lifelike depiction of the personalties involved, their mutual independence and their agreement—these and many other characteristics create in the sympathetic reader an overpoweringly favorable impression. Such an impression might have to be resisted if these narratives stood alone. But when they are taken in connection with the whole majestic and self-evidencing portrait of Jesus Christ as it is contained in the New Testament, the necessity for resistance is gone. If Christ really rose from the dead, if He really was at all the kind of person that He is represented in the New Testament as being, then there is every reason to think that He was conceived by the Holy Spirit and born of the Virgin Mary.

In the light of all these reasons, I cannot acquiesce in the opinion that the Article of the Virgin Birth is one doctrinally indifferent, that we can hold to it or drop it at will and still hold to the Deity of Jesus Christ. The rejection of this Article would, in my judgment, be a mutilation of Scripture, a contradiction of the continuous testimony of the Church from Apostolic times right down to the present. To give up this Article would be a weakening of the doc-

trine of the Incarnation and a practical surrender of the Christian position into the hands of the advocates of a non-miraculous, purely humanitarian Christ—and all on insufficient ground.

Faith in Spurgeon

THE readers of the REVIEW for this month, who wait upon the eloquent words of Dr. Carlile in a description of his one-time friend, Charles H. Spurgeon, will be interested to know that a very extraordinary incident took place in connection with the building of the Metropolitan Tabernacle, London. It was a great risk and the pecuniary responsibilities were heavy. Mr. Spurgeon had no money of his own, though he was quite prepared for any risk. He had no trouble about the matter in his own mind. However, when he was riding with a friend to preach in the country, a gentleman overtook him and asked him to get out of the trap and speak with him. He said, "You have got to build that big place?" Mr. Spurgeon said, "Yes." He said, "You will find that many friends will feel nervous over it. Now, as a business man I am sure you will succeed; and beside that God is with the work, and it cannot fail. I want you never to feel anxious or downcast about it. What do you think would be required at the outside to finish it off altogether?" Mr. Spurgeon replied, "£20,000 must do it, in addition to what we have." "Then," said he, "I will let you have the £20,000 on the condition you shall only keep what you need of it to finish the building. Mark," he said, "I do not expect to give more than £50, but you shall have bonds and leases to the full value of £20,000 to fall back upon." In the end this generous man had only to give £50, the rest of the money being provided.

Combining for World Evangelization

By Conrad Hoffmann, Jr., D.D.

FOREIGN missions' policies are under fire. The Laymen's Foreign Missions Inquiry Report which was submitted to the leaders of Foreign Mission Boards on November 18th, contains drastic criticism of foreign missionary practice and radical proposals for a change of emphasis and policy. Many missionary leaders are gravely concerned and fear serious consequences. The advance news releases as interpreted in the public press left the impression that basic principles were being surrendered. Closer analysis of the report itself reveals that the essential criticism is of the methods rather than of the underlying principle of evangelization.

It is therefore opportune to speak at this time of the very great and progressive changes which have been going on in foreign missions' policies ever since the beginning of the missionary enterprise. There has been nothing static or "stand-pat" about such policies.

Originally men with a passion for Christ went out to foreign fields as independent agents without thought or regard for others who were already on the field. Each went where he thought God was calling him; each was more or less an authority unto himself. Sending societies when they first appeared rarely consulted with each other with reference to occupation of fields or possible duplication of effort. Considerable overlapping, if not actual competition, resulted from this haphazard policy. "To go where God sends me" was the dominant note and without question an essential and basic one, provided common sense and statesmanship were also taken into account.

This can be referred to as the period of independent action—the first stage in the evolution of missionary policy.

It was not long before friction and useless competition, if not actual overcrowding in certain areas, resulted, whereas other areas were left completely unoccupied. This ne-

cessitated some form of consultation and agreement as to the division of the fields among the various missionary societies. New sending societies agreed not to enter fields already occupied, at least that was the ideal set in the second stage of missionary policy. Mission societies now spoke of missionary comity.

A further and third stage was reached when the need of some form of coöperation between the Christian agencies at work in a given foreign field became imperative. Joint coöperative effort along certain lines proved more effective than the sum total of the individual efforts of the various agencies. Publications, joint evangelistic efforts in which all united, utilization of visiting speakers by all, and similar features of coöperative effort resulted. This was the stage of coöperation in missionary policy.

More recently a further development has occurred. The shrinkage of income on the one hand, and increased cost of operation combined with ever-expanding work on the other hand, have compelled missionary societies to consider ways and means for more effective use of available funds; to make available funds go further. This involves above all more effective organization or reduced organization so as to cut down on overhead administration both at home and abroad. The added spur of secular invasion and competition in fields hitherto largely the responsibility of the missions, demanded improved methods and better qualified personnel. These factors are forcing missionary societies into a fourth stage of policy which may be termed "the pooling process," or the combining process. In spite of great courage and necessary sacrifice, it is being increasingly adopted.

Two notable illustrations—one on the home base, the other in the field—will serve to illustrate what is meant.

The home base illustration is in Holland. The adoption of this combining process in Holland has meant increased income for the missionary societies in spite of the depression. Thus the income of the eight coöperating societies in 1931 was $10,000 larger than in 1930 and during the first

six months of 1932 it was $28,700 larger than in the same period in 1931.

There are various reasons to account for this unprecedented phenomenon in our day. One is the fact that the income in Holland depends on many small gifts rather than a few large gifts.

Another all important reason is the extent to which the missionary societies of Holland have combined their forces. Eight societies have united their administrative work. Whereas each maintains its separate organization, treasury and work in the field, the executive secretarial work connected with cultivation of the home constituencies as well as the administration abroad, has been put in charge of one staff in a central headquarters for all eight societies. Instead of eight or possibly more secretaries for the eight societies, there are only five secretaries, two for the home base, two for the work afield and one general secretary. This union means economy as well as efficiency. With separate organizations one man or in some cases two men must cover the entire field at home and abroad and therefore cannot specialize without weakening his effectiveness in some other field.

What an object lesson! Why should not a multitude of our smaller mission boards in the United States thus combine their forces and thereby gain tremendously in effectiveness and economy.

The other illustration is that on the foreign field, in this case in Japan. Here as elsewhere, growing out of the original independent action of missions, the present-day forces at work in Japan have inherited a dozen or more theological seminaries, some with very few students. Wasteful overhead expenditures for upkeep resulted, to say nothing of inability of each seminary to maintain adequate library facilities or teaching staffs. In pursuance of the combining process, these seminaries have agreed to consolidate into two union seminaries, concentrating their resources so as to secure adequate and highly qualified teaching staffs, equipment and libraries. Essentially the plan is to spend,

let us say $100,000 on one institution rather than $10,000 each on ten institutions. Incidentally, this is essentially what we are doing in our small town community church, and in our trend towards merging of denominational colleges.

So under the wise direction of our able and devoted missionaries in the foreign field, and of our competent secretaries and workers at the home base, missionary policy has been advancing from the stage of independent action to comity, then to coöperation and at present to combination. Are we prepared to make necessary sacrifices for the greater good?

The Aim of Missions

The *Presbyterian Banner* quotes the following from Dr. Cleland B. McAfee, one of the Secretaries of the Presbyterian Board of Foreign Missions: "The missionary movement is the effort of Christian believers to make Jesus Christ known in all the world so that men everywhere may become His followers, and His spirit and principles may be applied to the whole life." The *Banner* adds to this statement: "This latter part involves a long process. Some observers feel that the *missionary* element in the total Christian movement should be confined to the first part of this 'aim,' leaving the rest of it for the believers in each land."

The Foreign Mission Appraisal

By Wilber T. Elmore, Ph.D., D.D.

THE REVIEW publishes in this issue an excellent article by Dr. Conrad Hoffmann, dealing with one phase of the Report of the Laymen's Commission on Foreign Missions. This report will no doubt be to the fore for some time to come, but some conclusions are already crystallizing in the minds of the supporters of missions.

The article in question is one of these conclusions. It shows us most convincingly that the recommendation for unity of the work at home and abroad is nothing new, but is being systematically pursued. The foreign mission enterprises have made far more progress in this matter than have the churches and denominations at home. What is practical in the recommendations is not new; what is new is unworkable or purely theoretical.

1. The publicity methods are being universally criticized and condemned. The method of giving releases to the secular press of the more striking and revolutionary portions of the report is frankly defended by the Commission as the one method of securing the attention of the laymen of the churches. After the news editors added their headlines, the intention was certainly fully realized. Many of the positions taken, which a careful reading of the full report would show not to be especially revolutionary, through this method have shaken the confidence of the general public in the work of foreign missions to an extent which cannot soon be remedied.

2. The statement as to the inferior abilities of the majority of the missionaries is coming in for almost universal repudiation. Dr. W. T. Ellis, noted newspaper man, made a statement recently in a great interdenominational meeting held in Philadelphia to consider the report, which was enthusiastically cheered, and probably expresses the general reaction. He said that he had traveled the world over, had shaken hands with a thousand missionaries in their own

fields, and it is his mature judgment that intellectually, spiritually, in personality, in adaptability to conditions, and in general efficiency, the missionaries are decidedly superior to the corresponding groups at home. In every large group of people, representing any profession or occupation, there are of course weaker as well as stronger members; but as a whole the foreign missionaries are probably the ablest and most effective group to be found anywhere within the boundaries of the Christian Church on earth.

3. The theological background of this report is not being supported. It can scarcely be claimed that the members of this Commission fairly represent the religious convictions of the members of the churches at home. Some of the denominations concerned which have a unified organization, have repudiated the doctrinal bias of the report. The members of the churches as a whole are conservative, and the missionary supporters are almost one hundred per cent conservative.

4. The proposed attitude which missionaries are to take towards other religions is not receiving support. The coming missionary is to "share" with followers of other faiths, each receiving from the other, and together going on to the discovery of new truth. All of this sounds beautiful, but that is the extent of its success. Other religions contain things of value. No wise missionary condemns them. Some of their features may be a schoolmaster to lead to Christ. This Dr. Farquahar showed some years ago most effectively in his book, "The Crown of Hinduism." But they are of value only as they do lead to Christ. The missionaries who have seen the greatest transformations not only among Christians, but in general social uplift on their fields, and even in the modification of non-Christian religions, have been those who have shared in spirit, but have been uncompromising in presenting the claims of Christ. No other work has shown any success.

5. The recommendation that all religious propaganda be dropped in connection with institutional work will not be supported. Only a true missionary zeal will keep a worthy doctor or teacher or industrial leader on the field,

and that zeal will not be silent as to the presentation of the Gospel message. Moreover, the worker in institutional lines soon discovers that his success is largely dependent on the extent to which the people receive the Christian message.

6. The recommendation that the new missionary go out with no thought of preaching, but rather to impress his Christian personality on the non-Christian, waiting for an invitation to "share" with him, will not get far. It is purely visionary. If possible to be adopted, it would mean the speedy end of all missionary work. Again, no missionary would remain for such a pointless work. As well ask a young pastor to be a good neighbor, and present Christianity only when so invited. Then if undertaken the results would be bitterly disappointing. The Oriental is ready to argue and discuss, but the most of the discussions are very superficial and impractical. He does not wish to discuss anti-social practices. The entrance of the Word giveth light, and the result is that with no discussion, a social transformation takes place.

7. The elaborate plan for a reorganization of missionary efforts at home and abroad will not be taken seriously. We have to jar our memories a little to recollect that some years ago a most elaborate plan for a reorganization of the Northern Baptist Convention was proposed. It emanated from the same source as does the work of this Commission. It made some excellent suggestions, but it received no support, and is now forgotten. The genius of Baptists at least is away from these great centralizing organizations. Every one has been a failure, as witness the Interchurch World Movement, and similar efforts. Instead of a great organization, modeled after a world renowned corporation, these days demand simplification. A closer contact between churches and missionaries; a sharp reduction in overhead expenses; a magnifying of the missionary on the field, with greater emphasis on field control of the work; and a general lessening of overhead control, are the great present needs.

Two of the most astonishing blunders that the Commis-

sion committed have already been indicated. To allow the release of portions of their report, piecemeal, to be headlined in a sensational way by the pagan press of the metropolitan centers was worse than a blunder. The insult to the missionaries was gratuitous and stupid. It at once began to bear its natural fruit. A famous woman novel writer, the author of "The Good Earth," "Sons," and other books, in addressing 1,200 Presbyterian women in New York, describes the missionaries as "ignorant boors" and expresses her "disgust" in a lengthy speech, which, like the Laymen's Report, is recorded in full, with scare-heads, in the papers.

The Commission was composed of distinguished men and women, whom we all honor for their personal charm and excellent gifts. Nearly all of them are professional and not business people. They represented the technical and theoretical, not the practical side of things. The two unhappy blunders to which we have called special attention naturally make every thoughtful person doubt their practical judgment in the matter of their "recommendations."

The Adventure of a Rural Pastorate

By Edwin E. Sundt

THERE is no richer experience available to the minister than service in a rural field. Here the heights of joy and depths of disappointment mingle in constant fellowship. Trials are peculiarly designed to test a man's soul and the blessings of living in a country community call forth humility, wisdom and grace.

I earnestly covet for every aspiring young preacher at least one serious country pastorate. Nothing in subsequent years can prove more lasting in influence or more enduring in quality. Later years may indeed carry with them more visible tabulative results but no other field can so thoroughly reveal a man's weaknesses or inspire more graceful growth.

It is not necessary to choose "either city or country" as one's permanent field of labor. Let God and time decide that. Inescapable events fashion our choice. But to minister to rural folk for a period of years and to share with them all their joys and sorrows—that, I believe, will make every preacher finer in soul, richer in mind, more gentle in spirit, more charitable and sociable.

I.

Consider the testings which come and go during a rural pastorate. Nowhere are they more searching or more abundant. To meet them with a smiling faith and to solve them if possible is a sufficient assurance that one has not mistaken his calling.

One of the most serious problems in any rural church is good financing. The real leader will rightly appreciate the ability of his people to give. He will not underestimate it—neither will he impose burdens which may prove too grievous to bear. More men tend to minimize the financial resources in a rural community than to overestimate them. Few preachers dare to challenge people with

an intelligent, systematic method of securing adequate financial support. They may scold and nag and complain about the stingy giving of their congregations. But it requires unusual intelligence and good methods to rightly finance the work in a country church. It can be done. Indeed a real leader sees to it that it is accomplished. He who fails here may lack that one ability. It will always follow his trail.

Again, the leader will face the task of discovering, developing and providing good leadership. Many men tell me their church has no leaders. When you inquire as to what they are doing to find and to train new leaders the answer is always the same: "Nothing!" The failure to find lay leadership is a sign of the preacher's inability to attract and develop men and women who can assume responsible positions. Let a man search his own heart and answer honestly this question: Is my church without leaders because I fail to win, inspire and train them? The point I wish to make here is this. The country church offers an unusual "proving ground." If a minister can create a country church where many good people share in the service and hold responsible positions, he can repeat the experience anywhere. He is worthy of honorable promotion.

This problem is accentuated by the fact that in most of our rural communities young people migrate to the cities and good families are likely to move elsewhere. Hence the necessity of repeating the process of discovering and training leadership. I know one minister who, during a fourteen-year country pastorate has been compelled to find and to educate almost a complete new set of teachers, superintendents, some deacons and other leaders every third year. Nevertheless his church has this very day a fine group of able leaders. That he can do such things speaks well of his ability.

The country minister lives in a transparent home. His habits, manners, dress, language, finances and friends are known to the community. Frequently unkind critics will enlarge upon minor faults and exaggerate excusable errors.

Usually some one person within the church undertakes to pierce his sensitiveness with pointed remarks. These do not come directly but are aimed from unsuspected angles and under the cover of secrecy. The temptation will be to "speak out boldly" from the pulpit. This usually means a display of temper and an ugliness of heart. It cannot help.

I have seen men grow bitter and vengeful when people were ungracious to them. And the day the preacher must preach a sermon which has a background of personal ill will and resentment, just that day he writes his resignation. Nowhere do folk live so intimately and know each other so thoroughly as in the country. This is what makes a country pastorate so trying. But if our faith is real, if our love is Christlike, if we are committed to the principle of returning good for evil, then indeed are we most truly victorious and successful.

If a minister has lived graciously for a period of years in a rural community and can count many friends and homes where he is the beloved visitor, then he has proven worthy of his calling and will walk on and on through the years with no serious difficulties or regrets. Go into the rural pastorate, Mr. Preacher, but hold your peace, command your own soul, and "overcome evil with good."

The new day in which we live calls for effective organization. The majority of our rural churches lack this. Usually the pastor is everything, does everything, and initiates everything. This is erroneous. Sometimes we have churches where there are too many loosely bound organizations, and at other times we find churches where there is no organization whatever. Both are wrong. Then again it is strange how frequently country churches are controlled almost exclusively by a single person or family. This person or family is the "Big Stick." Every decision must abide the judgment of this party. Occasionally a single organization, like the woman's society, or the Sunday school, or the men's class is the controlling factor. All this simply means that somewhere along the line there is a faulty link in the church's organization.

To recast such a defective mechanism into a useful, co-

öperative, functioning unity requires years of labor, patience and rare judgment. If a minister can successfully organize a country church he can most certainly manage a large city congregation. But if he fails here there is not the slightest hope for him anywhere else. This is where he must prove his mettle. Here is where counsel with the leaders, firmness of control, kindness in judgment and wisdom in choice of organization pattern is essential.

Too often I find that rural ministers have no clear-cut objectives. They preach, they teach, they call. But what the goals are for their church few have any concrete ideas. They answer in general terms, such as service, converting the sinners, etc. Now, these are fine, but we need specific, clearly defined and carefully chosen objectives in the rural church. They should concern finances, program, education, evangelism, equipment, community ideals and aspirations. Then the program, including preaching should be fashioned to realize these objectives.

This, however, is not as simple as it sounds. One must know the field. And you cannot know a rural community by living there a couple of years. No man can take deep root within such a brief period. The real reason rural pastorates are so short is due to poor salaries, too many testings and inadequate preparation on the part of the minister. He simply plays out and feels the necessity of changing his habitat. Intuitively he senses his failure and instinctively he hopes that the next field may prove less trying. In all this he is mistaken. Rural churches everywhere are equally difficult. Once the question was asked: "Are there not fields which are more favorable than others?" The answer was truthful: "Yes, there are. Your field is the best I have seen!" Of this all may be certain: Be sure a country pastorate will find you out!

II.

The country church offers, also, life's most privileged opportunity and blessing. Nowhere else can a pastor live so closely to the hearts and homes of so many people. The personal experiences I have had and heard are nothing short of beautiful and blessed. Whatever the trials, what-

ever the heart aches, living amongst rural folk is a glorious experience. After years merely increase the halo. Nothing can subtract one iota from its joys and treasures.

A few weeks ago I talked with one of our noblest preachers. He occupies a position of honor and distinction. Many people speak of him as a "great preacher." His name is known throughout the land. A long urban pastorate has added glory to his respected name. But in our conversation he dwelt most tenderly upon the memories of his early pastoral experiences in the country. These, in his judgment, made him a better man, stronger in faith, abler in speech, and far more charitable toward all men.

"I tell you," he said feelingly, "every minister ought to have ten years in the country. And he ought to look upon it not as a stepping stone to something higher but as a complete ministry, an end in itself. I can't tell you what I did to those country people but I know what they did to me. In that little church I had some of the finest people God ever put on this earth. They expected good sermons; they wanted to see me in their homes; they told me their troubles and trials; they praised my good work and pointed out my mistakes with equal generosity. I learned that you can't fool country people; that they expect an honest day's work from a preacher; that their homes and families are the center of their universe; that I was their ideal. I had to measure up to big things and it started me on the right track. No later churches have tried my soul so hard and blessed me so generously as those two country churches I served years ago. . . ."

Then there is a personal fellowship that is invaluable. In the country a minister is truly a "shepherd of souls." He lives so close to human tragedies, sorrows, and triumphs. He shares most intimately the secret sins and ambitions of his people. He learns to know every child by name and every home by the welcome and food that await him. He becomes a member of a score of families. The longer he lives in the community the more inseparably does he find his life interwoven in the entire community structure. He is likely to serve on various boards and in civic societies.

He is known by all, respected by most, and loved by many. Gifts come to him from grateful hearts, homes and hands. Young folk seek his counsel and old people his consolation.

This is a profound privilege. No man can minister for a period of years to the same families and people without becoming peculiarly attached to them. Their sorrows are his. The loss of this person or that means a personal loss. The sins of people whom he has tried so hard to lead aright cause him unforgettable pain. Their failure is his. And then, here and there he has the opportunity to walk alone through the woodlands and fields with some young person. He visits with them out-of-doors. He is everything to them.

Thus there grows a bond of personal fellowship which is lasting and rich. I recall with sincere gratitude the names of the young people who were in our church; who played in our community band; who summered on the lake shore with me; who sat in my Bible class. Several of them still correspond with me. Appreciation of their former pastor has increased with the years. I can see certain influences ripening into fruition. Their conduct, manner and speech reveal unmistakable traces of fellowship with their pastor-friend. This is a glorious reward.

One learns in a rural pastorate to accept life's joys and sorrows with peace and faith. There is so much one can share in a rural pastorate which escapes the busy city preacher. In my own field people referred with affection and admiration to one of my predecessors. It was a gracious thing for them to do. I always encouraged it. The reason for these references was evident. He had spent many hours with their sick, walked with them through the shadows, brought help and comfort to those in distress, and always humbly lived his beautiful faith. The passing years could not obliterate these blessed memories.

The fact that the trials and tribulations are personal and peculiar in a rural church and community offers a rare opportunity for spiritual development. I have a personal faith in the virtues produced by suffering. I believe that he who can carry a rural pastorate with grace and peace will see God in unexpected places. Certainly his message

will be colored by a deeper hue of religiousness. The country is a marvelous place to simplify faith. Nature and people, earth and sky combine to inspire a childlike faith in the goodness of God. Hardships heighten our need. God speaks to us out of the problems which pursue us and the friendships which cause us pain and joy. All the earth is clothed in divine garments. And life as it is lived in rural communities, comparatively free from vociferous distractions, yet deep and real, keeps one close to the realism of human struggle as well as in intimate fellowship with a kindly Creator.

All this is a sufficient reward. No man preaches more than he has experienced. Country life is so lived that all the tender emotions, human struggles, sins and virtues are constantly revealed. To see them, to know them, and to share them is the rural pastor's privilege. Through this his own soul is nourished and he grows in faith, humility and poise. Subsequent years cannot add a richer experience or furnish a nobler spiritual heritage. This is the romance of rural leadership. Nestling in our mountain parishes in New England, or by the great plains of the west, or by the murmuring shores of some lake or ocean, lies the country parish which is calling you. The call of the country church is urgent, challenging, and romantic.

Should Theological Students Be Given Financial Aid?

By President Austen K. de Blois

SOCIETIES whose purpose is to aid young men in their preparation for the gospel ministry are commonly known as Education Societies. The question that I desire to answer here may therefore be stated in this fashion: How shall our Education Societies and Student Aid Committees in theological seminaries, justify their right to exist?

They have justified their existence by their origin, by the spirit that formed them, and by

The History of Their Work

It is 244 years since the pioneer Baptist Education Society was established. In the year 1689 about a hundred English churches of the denomination called the Particular Baptists, came together through their representatives and organized a General Union; and at the very same meeting they appointed a Committee to secure a fund for "the purpose of assisting such of their members as are disposed for study, have an inviting gift, and are sound in fundamentals, in attaining to the knowledge and understanding of those tongues wherein the Scriptures were written." The proposed fund was raised and the society which was formed for its management wrought efficiently in the service of the Baptist ministry in England. Other similar societies were organized in the century that followed.

In 1791 the Warren Association of Baptist Churches established a fund and created a board of trustees to control it, the object being to aid worthy young students, particularly those connected with Brown University. This was the first Baptist Education Society to be formed in this country. The Baptist Education Society of the Middle States was formed in 1812, the Massachusetts Society in 1814, the New

York Society in 1817, the Society of South Carolina and Georgia in 1817, and the Society of Maine in 1819.

In those days of notable beginnings the fathers and founders of our denominational institutions entertained no narrow or unworthy views with reference to the work of the ministry. To them it was the highest task, the noblest privilege, the most glorious sphere of labor into which men could enter. Their attitude was open and direct; their methods were practical. They said: "The ministry must lead the spiritual activities of the church, the community and the nation. Leadership demands trained men. We must seek out young men and fit them for this trained leadership." They went further than this. They said: "We must have schools and colleges in which these men may be prepared for their important work." So the Education Societies became the planters of trees beside the rivers of water, the parents of an honorable educational progeny.

Colby University, Newton Theological Seminary, Columbian University, Colgate (Madison) University and the Hamilton Theological Seminary were all founded by the Education societies of their respective sections. Similar bodies in the Middle West not only furnished financial aid and brotherly counsel to young ministers, but also rendered royal assistance to Denison, Franklin, Shurtleff and other Baptist colleges in their early years of poverty and toil.

Thus these education societies, both East and West, had their beginnings in heroic devotion to Christ and ardent zeal for the progress of his kingdom. They were begotten of the Spirit, born of prayer, and nurtured by the tears, the hopes and the self-denying labors of godly men and women. They have never been in the days of their power, nor should they be today, mere agencies for collecting and distributing aid to a few students. They have been, and should be, organisms, surcharged with the virile life of the Spirit, and effectively operative throughout the entire domain of theological education.

Again, education societies and the student aid departments in the Seminaries justify their existence by

SHOULD STUDENTS BE GIVEN AID?

Their Practical Helpfulness

Their immediate service is to coöperate with young men of limited means in their efforts to secure an adequate preparation for the work of the ministry. Very few theological students are endowed with a superabundance of material wealth. From the days of Peter the fisherman most preachers have been men of the people. This is a blessing. It secures a democratic prophethood. It brings the minister into sympathetic relations with the rank and file of the church membership. It equips him with first hand knowledge of those hard conditions and difficult situations which are part and parcel of the daily experience of the ordinary man. When, however, the young man considers the question of a lengthy, elaborate and expensive course of study he faces a discouraging alternative. He must burden himself with debt or fail to obtain an adequate training. He is ready to give his life to the cause of his Master. He has resisted the temptation to seek some more lucrative calling. He is willing to endure the humiliations and hardships of a modern minister's career. But he has no money. Often he has relatives more or less dependent upon him. Frequently he has been obliged to borrow already, in order to pursue his preparatory college studies.

There is certainly every justification for the existence of an organization which shall prove itself friendly to the young man at this vital juncture. It says to him: "You have given yourself to Christ and His church. You need the completest equipment. We believe in you. Go ahead, and we will do our best to make it possible for you to win this necessary training."

The Society or Department solves thus two vital problems. It gives the opportunity for further study to those men who otherwise would enter the ministry ill-equipped and half-educated; and it enables men who are determined in any case to take an extended course of study to go out into life without the crushing weight of financial indebtedness. The service which it renders to the churches and the minis-

try is in both cases of inestimable value. Thus the education societies prove their legitimacy by

THEIR SPIRIT OF INTELLIGENT FORESIGHT

They seek to lessen the embarrassments of the future by enabling the young man to enter the active ministry without the handicap of debt.

The majority of our churches do not provide a living wage for their ministers. It is not pleasant to discuss this shameful matter, but it cannot well be avoided. There came to me some time ago a good-looking young man. He had arrived in the city the day before, had been on a debauch all night, and had spent his last cent. He was reeking with the smell of liquor, and his white hand trembled as he took the money that was given him to pay his passage back to the rural town from which he had come. That young man is a product of the heartlessness of the modern church. There was once a man of high culture and eminent consecration. He was a preacher of singular power and pastor in turn of several country churches. He overtaxed his strength and literally killed himself with hard work. He died at thirty-five. He left no money, and was in debt when he died. His widow was not strong. She could not take in washing or go out to domestic service; how could she support her five small children? She was nearly distracted. Finally, as in the case of the slave-children of the South, her little ones were scattered in various families. They grew up without a mother's love or care. This young man who asked alms was one of them.

Ministers' salaries are utterly inadequate. No man, save perhaps the day-laborer, is so troubled about money matters. To many good men it is a nightmare of anxiety. The home of the minister is a place of deep and holy affections. It is not usually infected with the poison of race-suicide. Yet, with his large family, whom he loves with tender devotion, many a minister is constantly faced with the spectre of hard and undeserved poverty. Sickness is another name for debt. He lives on the ragged edge of penury. His death would

mean suffering or dependency for his loved ones. Yet this man is not an ignorant man or a drunkard or a spendthrift. He is usually a pure-hearted Christian gentleman, educated and competent, whose life is given to the noblest service in the world. The case is tragic.

Until the last three years our country enjoyed a period of unprecedented prosperity. The cost of living increased by leaps and bounds. Yet the salary of the minister in many instances remained the same, and only very rarely did it keep pace with the increased cost of living. The man could barely by rigid economy support himself at the beginning of this period of "good times." His case became worse during the days of prosperity, and now, in days of depression it is worse than ever. He cannot accomplish the full work for God and man that he ought to do and that he wants to do, if he is weighed down and his heart crushed out by financial difficulties and anxieties.

The social demand is also disproportionate in the minister's case. He and his family are the cynosure of all eyes. They must dress nicely, though of course not "too" nicely, and live very respectably. Woe be, if the minister's boy have a torn coat or holes in his stockings. This man must live before his people at a $3,000 rate on a $2,000 salary. If he fail to meet the demands of the social order the good people visit their displeasure on him and not upon themselves.

Again, the minister is shut up to his calling. If he seek to increase his meagre stipend, and so keep soul and body comfortably together, by doing a little business quietly, in real estate or life insurance, let him beware!

Paul could make tents but he does not appear to have made very many. The churches were glad to look after his temporal needs, though they were poor and life was hard. If he did work at his trade betweentimes, at Ephesus or elsewhere, there was no quarrel about it. But today the minister finds trouble on his hands. The people of his charge develop a sudden sanctimonious anxiety for the honor of the sacred office which he holds, and so forth. One of three courses, or one of two courses, is open to him: he may seek

another pastorate, he may devote all his time to the new business and drop the ministry, or he may be allowed to drop the side-line and retain his pastorate.

Looking at this same question from a slightly different point of view, it may be said that the education societies attest their worth by

Their Provision for Trained Leadership

They are not simply "aid" societies; they are "education" societies. The need of trained men has become a momentous necessity. The enemies of the faith were never so sly and resourceful as they are today. The tasks of the Church were never so heavy, the problems never so perplexing, the successes and victories never so difficult to win. It is the business of the Church to show to young men that it verily believes the work of the ministry to be supremely important in this age. It can do this in no more emphatic fashion than by offering large opportunities and abundant practical help to students for the ministry, and to those who might be inspired by such an exhibition of interest to seek its ranks.

There have been many shallow notions entertained with regard to this matter. If a man should leave a bequest of $100,000 for the purpose of assisting worthy young men to secure at greatly lowered cost a legal or business training, the benevolent act would be heartily applauded. Yet many of the very men who would endorse such a procedure are hot to denounce any similar provision for ministerial students. The Rhodes scholarships are a money grant, giving opportunity for extended study abroad. So in multitudes of other cases. If the beneficence of the education societies emphasizes the matter of mere scholarship a little more lightly, and the matter of personal character a little more heavily, the argument is not altered one whit, unless it be to strengthen the case in favor of the education societies. It is usually only the supersensitive and morbidly conscientious who object to such noble and legitimate provision for broad and useful training.

An aged minister, dying, leaves a few hundred dollars

to aid poor and worthy students in their pursuit of those studies, the lack of which he has felt as a weakness and a handicap throughout his own ministry. Only a false pride, a puerile vanity, would prompt a young man to spurn the help that such a sacred legacy provides. Yet practically all of the accumulated endowments of some of our education societies are the product of similar devotion to the highest interests of the churches of Christ, and a like desire for the full equipment of the Christian ministry.

Jesus Christ and His disciples were neither foolish nor fanatical. They had on hand a great work, with eternal issues, so they were always ready to accept with gratitude the temporal items of food and shelter and conveyance, in order that all their time and thought might be given to the utterance of an everlasting Gospel and the redemption of a lost world. The Master himself gives us the example. Many of the mightiest men in the ministry of our churches in America were carried over crises of poverty and perplexity by the generous gifts of our education societies.

Great wisdom must of course be exercised in the choice of men who shall receive aid. The temptation to be gracious and good natured at the expense of sanctified commonsense and the highest interests of the Kingdom, must be resisted. An education society justifies its existence, not by bribing the lazy or subsidizing the incompetent, but by furnishing to young men of character and proved ability the means for adequate preparation for their life work. Indiscriminate aid to all comers destroys the very purpose for which such a society exists. It cheapens and degrades the very calling which it was created to advance and dignify. Every candidate should be obliged to submit to the most careful and thorough examination. Pious looks, a holy tone, a shallow enthusiasm, should count for nothing.

The ministry must have strong men. The functions of the ministry are today so infinitely varied, and its demands have so enormously increased, that only strong men should be chosen to receive the advantages which the education societies afford. By the strong man I mean the man of

proved power and stainless life. He may or may not be brilliant or scholarly or profound. The strong man is the solid man, the clean man, the honest man, the brave man. It ought to be impossible, it ought to be made impossible, for the man who is not staunch and true, competent and courageous, to receive endorsement or to enter the ministry. We must take high ground for we are considering high things.

If it be generally known that an education society repudiates utterly any effort to tempt men into the ministry by dangling a money gift before their eyes, that it always and emphatically refuses help to the indolent and the incompetent, that it seeks and receives only first-class men, its prizes will become the worthy object of an honorable ambition, and strong men will be attracted by the privileges which it provides.

As we consider closely, then, this question of able pastoral leadership, it is clear that our education societies also make good their claim to our support in the fact of

Their Denominational Loyalty

They promote the welfare of the denomination by looking after the young men who are to shape our policies, direct our activities and safeguard our institutions in the days to come. The growth and expansion of a denomination depend ultimately upon two factors, the truth of its principles and the strength of its leaders. It is possible by wise methods to foster a vigorous leadership. This can be done in part directly, through the agency of churches and pastors, and in part indirectly, through the work of our education societies and other denominational institutions.

There is far too great negligence at this point. We do not take ourselves seriously enough. We do not realize the greatness of the Baptist denomination and its imperial demands. The Roman Catholic Church furnishes us an example well worthy of attention. It is acutely conscious of the magnificence of its establishment, so it is ever sleeplessly vigilant in this matter of ecclesiastical leadership. It em-

ploys itself diligently in seeking out promising boys and young men, and setting their faces toward the priesthood. If our Protestant people, and especially our Baptist people, were one half as faithful, there would be no dearth of able and resourceful ministers.

Some of us are apt to think ourselves excusable for our lack of energy on account of the conditions which prevail. A prominent clergyman said in my hearing recently: "Knowing what I know of the trials of a minister's life, and the indifference and absolute cruelty of many of the churches to their ministers, I would not dare to advise any young man in whose welfare I was interested to enter this calling." Within certain limits we may sympathize with this view, which is the view of many most excellent men.

There is, however, another and higher aspect of the case to be considered, and by this we should be governed. Although individual churches are inhuman and the lot of the average minister an unenviable one, on its temporal side at least, the calling itself is still holy, its function prophetic, its values and rewards inestimably precious; while today in the world-field its opportunities for aggressive leadership and productive service are unparalleled in their magnitude. We need young men who have grasped the possibilities of the situation, or in looser language have "seen the vision."

If an army of such young men, endowed with splendid gifts of leadership, should go forth into the active ministry, their energetic efficiency would go far to end the unfortunate and often intolerable conditions which exist today in large sections of our country. And for the honor of our denomination and for the glory of our Redeemer, we must find, and fit, and send forth this army of exceptional young men.

Denominational loyalty is no vague and inchoate ideal. The Baptist denomination represents certain vital and spiritual truths which the fathers rediscovered and by the path of suffering and often of martyrdom set in the very forefront of the religious thought of the world. The history

of the people of our faith, the story of their struggles, the glory of their victories, is our honorable heritage. We need men who are both saints and statesmen, to front the new era in the spirit of the Lord. We must help our education societies to get these men. The societies and their officers have done their part nobly. Their activities have assisted in shaping the spiritual destinies and in promoting the healthful progress of the faith. We must help them broaden their mission to its original measure. We must help them to go forth and find men. The need is instant, the demand imperative.

As a consequence of all that has been said, it is apparent that the education societies and other organizations for the financial assistance of ministerial students attest their just claim to our coöperation because of

Their Christly Spirit

In the name of Him who went about doing good they go about doing good. They help and hearten young men. They help and strengthen the churches. They help and stimulate denominational life and growth. They help at many most vital points the cause of our Lord and Saviour.

An old man took from the safe in his library a package of papers and showed them to me. Each one was carefully folded and filed, and each was a promissory note. They represented sums ranging from $25 to $200, and there were about one hundred of them. He said: "For the last forty years I have been lending money to ministerial students. Most of these men are today in pastorates and mission fields. When they are able to do so they return the money, though I make it a rule not to urge them to do so. If they are sick or in difficulties I like to cancel their obligations and return them their notes. In case of death I give the cancelled note to the widow. These notes that you see have not yet been paid and most of them probably never will be paid. They draw no interest unless a man prefer to pay it." Then the old man added with a smile: "I wanted to get an education. I wanted to enter the ministry. I could not do so because I had no means. So I became a clerk in a country grocery

store, and after a while went into business for myself. God prospered me. Then I again determined to enter the ministry—this time by proxy. These notes are one of the results of that determination. I have quite an army of proxies." That man is preaching all around the world today.

The spirit of that man was the friendly and loving spirit of the Master. That spirit, organized, is the spirit of all of our education societies and student aid committees.

News About Kagawa

Dr. Kagawa has been spending the last part of 1932 in the southern island of Kyushu. During the three years of the Kingdom of God campaign he will have visited every prefecture, as well as Saghalien, Formosa, and other outlying districts, and he will have preached in every city and large town as well as in many villages. Half the fish in the world are caught by Japanese fishermen, says Kagawa. He makes the statement after careful survey. Discrepancy with official figures he attributes to refusal of fishermen to report real catches in their effort to evade exorbitant taxes. So much of Japan's food coming from the sea seems to compensate much for scarcity of land. The story of Japan's fishermen is appearing in a novel by Kagawa published in a popular magazine. Its title is *Sea Lion*. Two and a half million families ply this dangerous trade, their boats reaching nearly every part of the Pacific. Almost nothing is being done for their evangelization.

"I have decided to fight for peace," said Kagawa at the Friends of Jesus Conference. "What Japan needs most now is a valiant conscience. When one conscientious person cries out, twenty or thirty thousand people will respond. We must have a voice of conscience from somewhere in Japan. Friends of Jesus must be that voice."

Recent Books

PRINCIPLES OF MENTAL DEVELOPMENT: A Textbook in Educational Psychology. By Raymond Holder Wheeler and Francis Theodore Perkins. Thomas Y. Crowell & Co., $3.75.

In his other admirable books Dr. Wheeler has expounded the principles of the new yet already influential Gestalt psychology. In this volume, in collaboration with Dr. Perkins, he applies the same principles within the realm of educational training. The authors emphasize at the outset the fact that radical changes have been taking place in all scientific fields. In biology, neurology and psychology, and to some degree in physics and even in mathematics, a definite repudiation of atomistic and mechanistic conceptions has taken place. Throughout the history of science mechanistic assumptions and absolutist methods have prevailed. Within recent years, and to a remarkable degree, these positions have been abandoned. Instead, physics has developed a point of view based on principles of relativity, biology has become organismic, and psychology owes much of its changed attitude to the thoroughly scientific and illuminating principles of Gestalt.

The essence of this vigorous psychology lies in its stress upon "organized wholes." It argues that the properties of wholes are worthy of psychological study as well as the properties of the elements. The whole is greater than the sum of its parts. These principles are carried into the laboratory and are made the working basis of all experimentation. To the gestaltist the Personality is not a mere sum of traits but an organized whole, a gestalt, just as the human organism itself is not a mere sum of parts and organs, but an organized whole.

The authors of this volume proceed on this principle in their description of mental development. As the personality is in itself an organized unit, so it forms a part of a larger whole, the social group. The human "mind" as a whole develops its experiences; experiences do not make or form the mind. Mental activities are not learned and put together; they are self-expressions of an organic unit, whose main object is to preserve its unity. The wide divergence of Gestalt from Behaviorism in this vital regard will at once be seen.

The teacher is not a mere purveyor of facts; he is a human engineer, building intelligence and personality. So he must have a proper conception of the individual and the methods by which learning promotes the development of the individual. Thus an adequate educational psychology seeks to apply the laws by which maximum freedom of the matured individual can be guaranteed. Beyond this also, it seeks the maximum freedom of that human mass that we call Society.

After reviewing the fundamental laws of human nature the authors consider the embryonic and the adult nervous systems in relation to behavior, and indicate at length the evolution of the learning process. The chapter on the Development of Personality is exceedingly suggestive. Such problems as those of Memory, Motivation, Discipline, and the Learning of Special Subjects are carefully analyzed, and in the concluding chapter the New Procedures in Education are summarized.

It may be added that throughout this entire discussion the stress is laid upon the perceptual factor in learning. It is a far cry from the barren "stimulus and response" formula, and the dreary examination of motor performances of the behaviorist to the logical and invigorating "wholeness" conception of the gestaltist. The importance of insight, which in the gestalt psychology of Koffka bears the leading part in the learning process, receives due emphasis here. The psychology of wholes rather than of elements must make room for meanings, values, urges and purposes. Especially in the discussion of goal and insight there is an approximation to the chief tenets of the Purposivist psychology of Wm. MacDougall and his group.

We believe that this work presents a clearer, more elaborate, and more convincing statement of the most advanced and soundly-based principles of education than any that has hitherto appeared in the realm of educational psychology.

THE RELIGIOUS SITUATION. By Paul Tillich. Henry Holt & Co., $1.50.

The author is professor of philosophy in the University of Frankfort, and the translation is made by H. Richard Niebuhr. The critique that constitutes the substance of the book does not concern itself, as the title might imply, with the religion of the creeds or with that of the churches in their ideals and methods; but rather with the nonecclesiastical culture which has always held a place of leadership in an advancing

civilization. The heart of the author's argument lies in the contention that the total religious movement of today is characterized by the slowly developing defeat of the spiritual temper of the nineteenth century. The age has cut itself loose from the eternal values. Everywhere today there is doubt. A questioning attitude prevails. Souls are struggling for fulfilments that can only arise out of the deeper strata of life. Struggle, defeat and an occasional victory are encountered. The conviction persists, however, that the struggle must not be abandoned until the infinite meanings emerge. The book considers, in its earlier chapters what the author terms "the theoretical aspect of the spiritual life" as shown in science, art and metaphysics, and in the following division, with such practical themes as those of economic, political, social and ethical life. In spite of the harmful effects of the present-day materialistic and self-centered trends there is a movement within the territories of science and art toward a new apprehension of spiritual and eternal values. In the practical sphere the conditions are less hopeful. Nevertheless, in spite of the influence of a secular political rationalism and a crass capitalistic tyranny, there is evidence of the beginnings of a new and "belief-ful" realism. Unfortunately the erstwhile promising Youth Movement has been captured by the politicians and capitalists and its fine purpose turned aside. In the third and last division of his book Professor Tillich turns his attention to the contemporary religious situation in religion itself. After discussing the mystical and escatological movements outside the churches he analyzes the present status within the churches as represented by Catholic, Jew and Protestant. In spite of its great tradition its positive content and its former fierce battles against the spirit of capitalistic society Catholicism has, at decisive crises, remained aloof from the destructive invasion of the Eternal. It has fallen prey to a self-sufficient fortitude, it has lost its chance and been drained of its vitality. Judaism has at times fought bravely against the deadening influence of capitalism and materialism, but because of the close interrelation of large groups of Jews with those dominating impulses there is little hope for assistance from this source. Protestantism in our day has largely substituted the humanistic ideal for the Catholic ideal of saintliness. It is too often content to rest in the dilemma of a pagan brain and a Christian heart. There are three main tendencies in the Protestantism of today, Orthodoxy, Pietism and Rationalism. None of these is sufficient. All of them vacillate between protest against and compromise with that smug capitalistic domination that threatens to destroy alike our culture and our civilization. In Europe the alliance between the churches and the conservative nationalist attitude will issue in vast religious loss. The hope for positive aid of the church lies mainly within the sphere of theology. The author believes that there is a strong and abundant life energizing the Protestant theology of our time and that it possesses the will to "break through the futile antitheses within the bourgeois situation. In closing the author repeats the affirmation that runs through the entire volume, that only through the destruction of a self-sufficient finitude as expressed in the capitalistic society of today can belief-ful realism and the sense of eternal values be established. Only so can religion be saved.

The book is a powerful exposition of present tendencies in religion and a discriminating analysis of methods by which religious recovery may be won.

THE WORLD'S DEBT TO PROTESTANTISM. By Burris Jenkins. The Stratford Co., $2.50.

The author seeks a just appraisal of Protestantism, in its development during the last four hundred years, and in its present attitudes, activities and outlook. In other words he describes calmly, and with erudition, the debt the world owes to Protestantism, not only for its positive contribution to the world's life, but also for the hindrances, half truths, obscurantisms and false authorities that it has persistently placed in the pathways of progress. The rather unscientific method that is followed in the matter of presentation may be seen in the fact that the first chapter deals with American treatment of minorities, while the second discusses the Age of Reason. There is no logical arrangement and the book moves jerkily to its conclusions, although it is interesting to read on account of the large amount of general information, from all conceivable sources, with which the author presents the reader. One lays down the book at last with the idea that Dr. Jenkins feels as though about the only chance that Protestantism has for redeeming the mistakes of its history and contributing something to the cause of sound progress, lies with the efforts of liberal apostles, who possess a diluted creed, a hazy zeal, a hatred of all things true and tried, a pushful anxiety to be modern at the cost of all else, and a consuming ambition to "capture the interest of twentieth century people." We opine that there are a goodly number of energetic and worth while Protestants, probably several million of them,

who, while admiring Dr. Jenkins for his sincere convictions, will heartily differ with him in his premises, arguments and conclusions. And we have a sneaking suspicion that they are right.

STREAMS IN THE DESERT. Compiled by Mrs. Chas. E. Cowman. Twelfth Edition. The Oriental Missionary Society, $1.50.

CONSOLATION. Compiled by Mrs. Chas. E. Cowman. The Oriental Missionary Society, $1.50.

Two books of daily readings for a year. They are attractively printed and bound and contain a Scripture passage, a prayer or prose sentiment, and a poetical selection by some well-known writer, for each day in the calendar year. The three component parts of each daily group of readings relate themselves in a beautiful harmony. We can image no more excellent preparation for the "daily round" of duties in the home or store or office, than a quiet perusal of the daily portion here set forth for our comfort and inspiration.

BOOK OF COMMON WORSHIP. Edited by Bishop W. P. Thirkeld, LL.D., and Rev. Oliver Huckel, S.T.D. E. P. Dutton & Co., $1.50.

Gradually the nonliturgical churches are coming to feel that their efforts to revise their Order of Service and general worship programme, have been futile and shallow. They have substituted such atrocities as the "paid quartette" for the heartfelt communion of prayer and praise in the sanctuary. Various attempts have been made to remedy the lack of reverence and true devotion of the churches, which seem to desire above all else a brilliant and sensational preacher, and eschew all elements of beauty and awe and majesty in their Sunday gatherings. The present order-book of common worship meets the great need for guidance in the arrangement and direction of our stated public services. It is easily superior to any similar work that has hitherto appeared. A large number of definite and very inspiring orders of worship are here indicated. These are followed by the text of several famous creeds and confessions of faith, and these again by prayers appropriate to the celebration of the Lord's Supper. Various beautiful litanies are given, together with prayers ancient and modern, and suggested Orders for the sacraments, rites and ordinances of the churches. Selected responsive readings and canticles, and suggested prayers to be used in the family and in personal devotions complete the contents of this timely volume. Every opportunity is left for extempore prayers and freedom in adjustment of the order of divine service. Not only for the church and for the minister, but for the ordinary Christian man and woman, the rich and gracious prayers and messages of this Book of Worship will be found an invaluable aid to devotion.

OUR FOREIGN BORN CITIZENS: WHAT THEY HAVE DONE FOR AMERICA. By Annie E. S. Beard. Thomas Y. Crowell & Co., $2.00.

This revision of Miss Beard's book has been made by her sister, who adds six chapters to the original list. Here is an astonishing group of biographies, astonishing both because of the length of the list, and the immensity of the total contribution that these foreign born citizens have made to our civilization.

These forty-three thumb-nail sketches are brief, averaging about nine pages; but the author has chosen the chief features in each life and has set them forth with singular attractiveness. She has also evinced fine judgment in her selections and has not yielded to the temptation of allowing a place to personalities of secondary import, except perhaps in the inclusion of Rockne, the football coach. An analysis of the nationalities of these eminent people reveals the interesting fact that the genius of the Germanic race emerges in the formidable count of nine German-born citizens and seven born in Austria-Hungary, or sixteen out of the forty-three. Of the remainder Scotland furnishes four, France four, Ireland three, Holland two, Denmark two, England two, while there is one in each case from Switzerland, Greece, Russia, Wales, Sweden, Australia, Canada, Poland, Italy, Syria and Norway. It is singular that with heavy imigration from England for a century past, only two of all these famous people should have come from that land. They are Mrs. Anna Shaw, the suffragist and Gompers, the Labor leader. Two men are included who were born in America of immigrant parents, Goethals the engineer and Audobon the naturalist. Merely to mention such names as those of Michelson, Bok, Carnegie, Carl Schurz, Riis, Steinmetz, J. J. Hill, Pulitzer, St.-Gaudens, Michael Pupin and Stephen Girard, is to indicate the discerning and stimulating character of the book.

RECENT BOOKS

THE CONVERSION OF THE CHURCH. By Samuel M. Shoemaker, Jr. Fleming H. Revell Co., $1.25.

Mr. Shoemaker is a saint in modern dress, a prophet quite as fearless as any prophet has ever been, and a working clergyman who has caused a wilderness of empty seats in a slum-situated Episcopal church in New York City to blossom as a rose-garden with a profusion of quick and radiant personalities. He says many straightforward and worth-while things in this book about the stiff and standardized churches of today—about their enormous amount of talk; their investigations and questionnaires; their huge number of organizations, with programmes like a railroad timetable; their espousal of the social gospel; and their emphasis of institutionalism. As one reads he cannot but realize the truth of the indictment, in some at least of its items. Mr. Shoemaker does not stop with his arraignment of the sins of the church, however, as many people do. He proceeds to show how possible it is for Christians to be converted, how they may come to live in close touch with both God and people, and how they may joyously commune in Christian fellowship—after the New Testament sort, which is quite a different thing from the gushing, hand-shaking, grimacing modern idea. By the time that the reader arrives at the final chapter on "The New Church" he will find that his soul has been both chastened and wondrously refreshed; and then he will hear the author say that above all else the new Church will busy itself with the old task, the changing of human lives. The strengthening of weak wills, the illumination of dim consciences and the inspiration of hopeless people constitute the biggest work in the world, and to this the church of the new age will address itself. It may be added that the author believes with all his heart that in the new revival that is now on the horizon, and surely coming to the church, the Oxford Group is the herald and forerunner. As far as the reviewer is concerned this statement is open to question. Apart from that the book is a benediction.

KAGAWA. By William Axling. Harper and Brothers.

Dr. Axling tells an almost unbelievable story. Its components are a flashing genius, a dauntless heroism and a cheerful devotion to the noblest ideals of selfless service. Kagawa speaks of his life as a miracle. It was transformed into a miracle through his own utter consecration to a Christly purpose. It reminds one of St. Francis, of Henry Martyn, of Gandhi; but in certain respects it transcends all of these. Kagawa was the natural son of an influential man, who was headman of nineteen villages, and later Secretary of the Privy Council of Japan and a member of the Imperial Cabinet. The boy was formally adopted by his father to legitimate him. His early days were spent amid surroundings of comparative wealth, but upon his conversion to Christianity his family renounced him. He persevered in his ambition to gain an education, both classical and theological. At the age of twenty-one, afflicted with tuberculosis, anticipating an early death, he plunged into the filthiest slum of the city, and for fifteen years lived in a shack, six feet by six in size, and employed himself in sacrificial ministry to the wretched denizens of the district. He shared his wretched lodging with drunkards and thieves, with paupers and degenerates, with people suffering from all manner of diseases. He was an omniverous reader. He became the most picturesque personality in the empire. He is a thinker, a scholar, a leader in social reforms, a gifted writer, and a mighty preacher and publicist. After his marriage his wife shared with him his humble hut in the slums and as well his utter devotion to the service of the needy and the distressed.

This account of Kagawa's unique and many-sided personality and broad achievements is related in terms of such simple eloquence that the imagination and heart of the reader are moved profoundly by the thrilling words. Although he is now only forty-four years of age, the hero of this fascinating narrative is known and honored the world over. No minister or Christian worker should fail to possess himself of this dramatic tale of a present-day warrior-saint, a "mystic with a modern mind"; and it deserves to be read again and again, thoughtfully and with sincere heart-searchings.

CONDORCET, THE TORCH BEARER OF THE FRENCH REVOLUTION. By Anne Elizabeth Burlingame, Ph.D. The Stratford Company, $2.50.

It is natural to think of the French Revolution of 1789 and succeeding years as a period of bludgeoning, bloodshed and terror. It was all of that, but it was much more than that. In five centuries of struggle for human liberty there are two golden and glorious year-dates, 1776 in America and 1789 in Europe. The Revolution, with all of its carnage and cruelty, was not only a struggle for bread and freedom to eat

it, but also for democracy and freedom to enjoy it. This was no secondary task, no transitory ideal. It was a glory to be thought out as well as fought out. It was a time of overthrow and change; it was also a time of constructive thinking. No less important than the familiar and fearful figures of Marat and Robespierre was the figure of the scholar and thinker, Jean Antoine Nicholas Cantal, Marquis de Condorcet.

Miss Burlingame has depicted with admirable clarity of style and wealth of understanding the career of this unusual man. He possessed the attributes of genius. He was famous as a scholar before he was twenty-three years of age, and at twenty-six was elected to the French Academy of Sciences. He was also, in his well-rounded character, a man of intense human sympathy. From a career as the ablest mathematician in France, and from a position as one of the leaders of the most brilliant, intellectual and social group that Paris and France had ever known, he plunged into the revoluntionary movement with the ardor of a burning conviction. He became a constructive force both in politics and in education. The principles advanced in his published writings laid the foundations for all of the democratic developments of the nineteenth century, while his educational theories became the basis of Napoleon's System and influenced profoundly the evolution of educational plans and methods in France for a hundred and fifty years. The author with skill and judgment interweaves with her history of Condorcet's life just enough of his own philosophy, in his own words, to impart a noble vitality and reality to her portraiture.

PERSONALITY, MANY IN ONE. By James Winfred Bridges. The Stratford Company, $2.00.

Although the author hardly mentions the attitude of the gestalt psychology toward personality his position is closely allied to that of the disciples of that school. He views personality as a single pattern, a general configuration, and thus establishes a sound and workable basis for his treatment. The bulk of his discussion, however, concerns the various functionings of personality and a consideration of aspects and types of manifestation. Dr. Bridges' work is scientifically grounded, and its method is "pure" or free from moral evaluations. According to his reasoning there is a single plan of structure in each personality, but deviations appear, and in many degrees and directions, from this standard. Such individual differences, in intellect, temperament, character and total personality, are clearly delineated. The author then criticizes the division of types made, respectively, by James, Jordan, Jung, Ribot and others, and gives special attention to Jung's classification into introverts and extraverts, following this with an analysis of the reaction against Jung's analytical position in Spranger. The consideration of abnormal types is particularly valuable. The concluding chapter on "The Development of Personality" prepares the way, and this indeed is the trend of the entire book, for a constructive educational psychology. Dr. Bridges has done a fine piece of thoughtful and scholarly work.

THE RELIGION OF SCIENTISTS. Edited by C. L. Drawbridge, Secretary of the Christian Evidence Society. The Macmillan Company, $1.25.

We live in the age of the questionnaire. If there is any subject, on earth or beyond, that has not been question-aired during the last two or three decades it will surely come in for consideration presently.

There are, however, questionnaires of value, and this seems to be one of them. Certain religious people have a habit of quoting with gusto the occasional utterances —usually rather conditional and vague—of some famous scientist, affirming faith in God, or in the supernatural in general, or in a future life. Also there are atheists who exploit with vehemence other scientists who deny this, that or the other tenet of religion. And so it goes! We do not get much of anywhere as a result.

Here is something more elaborate. Mr. Drawbridge wrote to all the Fellows of the Royal Society, asking for answers to seven leading questions on religious and theological subjects. He received 200 replies, some indefinite, some evasive, and a good many full and frank. This book, which proves to be exceedingly interesting and informative, analyzes and classifies the replies, quotes from many of them, and comments upon them. For example, in reply to the query, Do you credit the existence of a spiritual domain? 13 reply in the negative, 121 in the affirmative, while 66 do not answer or answer indefinitely. Six believe that evolution and creation are not compatible, 143 that they are, while six are doubtful. It is startling to find that only 41 express a definite belief in the survival of personality after the death of the body, while 41 affirm disbelief, and 112 are uncertain or silent on this crucial point.

There are other important questions, the answers to which the reader must ponder

for himself. He will find his curiosity well rewarded by a careful study of these lists, and the comments thereupon. It would appear, in general, that a decided majority of these eminent scientists are theistic, and many of them stoutly Christian in their religious views.

BODY, MIND AND SPIRIT. By Elwood Worcester and Samuel McComb. Charles Scribner's Sons, $2.50.

The authors are well known as the founders of the Emmanuel Movement which for more than 20 years has conducted its clinics in connection with the Emmanuel Protestant Episcopal Church, Boston. This beneficent work has now been incorporated with the title, "Craigie Foundation," and established in a building of its own. This fact is mentioned because it attests the permanence of the undertaking and indicates the success that has characterized the movement under the stress and test of many years.

In his Introduction, Dr. Worcester acknowledges his deep obligation to Sigmund Freud, especially in the matter of his "new and incomparable method." The Emmanuel Movement uses two central methods, that of suggestion and that of psychoanalysis, and finds no conflict but rather a mutual coöperation between the two. This correlation required some courage, yet the reader of the chapters describing these methods will affirm that eminent results may follow upon such correlation.

Undoubtedly the authors of this volume were the discoverers of the fact that much that was valuable in the Freudian theory could be used with advantage by the Christian Church. Indeed there is nothing basically contradictory between the psychology and psychiatry of Freud and the principles of the Christian faith. Professor Pfister says in his "Psycho-Analytic Method": "While psycho-analysis may disclose the emptiness of religious errors it is helpful to a healthy piety, which increases moral strength. To me it is a mystery how anxious souls can fear damage to religion or morality from psycho-analysis. How closely the results of the latter stand to the command of the Gospel is easily demonstrated." Undoubtedly, to judge by the nature of their discussion the authors of this book would agree readily with this statement. For instance, Dr. Worcester says: "The word 'transfer' as used by Freud and others is in general a synonym of an old Christian word 'faith.' Jesus demanded such a transfer on the part of His patients."

However, with reference to the prominence of the sex-factor in Freud's teaching, Dr. Worcester declares that such insistence, and the tendency to refer all psychic disturbances to this factor, err in representing as invariably operative a condition which is really not often encountered in clinical work.

The outline of method and service that this volume contains, richly supplemented by illustrative clinical material, constitutes a fine and workable body of facts. It is nobly Christian in spirit and thoroughly scientific in treatment. The chapter by Dr. McComb on "The Healing Deeds of Jesus" is particularly impressive, and convinces the open-minded student that by His healing ministry our Lord definitely enjoined upon His followers the duty and privilege of caring for man's physical as well as spiritual nature, and clearly taught that health is a gift of God, and disease an evil against which His children should earnestly contend, with the promise that in so doing they can depend upon Divine assistance.

WHY MODERNISM MUST FAIL. John B. Champion, A.M., Th.D. The Eastern Seminary Press, $1.00.

Dr. Champion has been throughout his long and useful ministry a stalwart defender of the faith. He has written several books, amongst them his masterpiece, "More Than Atonement," which is a compendium of Genetic Theology. Now he gives us this last from his pen with a title that at once challenges us and puts us under obligation to read and weigh every word. The volume is not large, but packed in its pages is a terrific indictment of the malady that has wrecked many ministries, weakened churches and brought destruction in its wake. The diagnosis of this spiritual disease is correct, so that the chapters do not proceed on an imaginary premise. Some of the epigrammatic phrases are both new and startling. Here is one, for instance: "Two men went up into the temple to pray, the one a Negative and the other a Positive." Or again, "Christ's approval is always His workers' best wages."

The chapter on progress is in one sense the heart of the book, basing as he does all true progress on dependence upon and coöperation with the Spirit of God. His subject matter here is at once arresting and compelling. The author hews close to the line. While admitting an indefensible conservatism that is extreme can retard prog-

ress, he calls attention to the fact that a half-way conservatism is as dangerous to advance when men give only mental assent to the truths of our faith. Dr. Champion makes much of experimental theology and counts all true progress to be found in the conservative position.

This little work fairly bristles with original suggestions and interpretations of singular helpfulness.

PSYCHIATRY AND MENTAL HEALTH. By John Rathbone Oliver, M.D., Ph.D. Charles Scribner's Sons, $2.75.

"Is *everybody* crazy?" or some such question comes now and then to the mind if not to the lips of many a hard-worked pastor in the midst of the confessions, appeals, and personal revelations that are made to him in the course of his ministry in a big and busy parish. Certainly there are many maladjustments, bewilderments and anxiety-psychoses plaguing the members of every community group. Our age is prolific in its production of misfits. Dr. Oliver realizes these facts, and stretches forth the hand of friendly helpfulness to all who are called upon to deal with such "cases."

The substance of the chapters comprising this book was delivered at the Western Theological Seminary as the Hale Lectures for 1932. Some years ago Dr. Oliver wrote a book entitled "Fear," which met with an eager reception and was widely discussed. In the present volume the fear-phobia has its prominent place, but in addition the entire territory of abnormal psychology is traversed. The chief purpose of the author is to aid clergymen, seminary students and social workers, whose experiences bring them into constant contact with men and women who are suffering from mental distresses.

It may be said in general that the author accomplishes two worthy ends. He enables the reader to understand the nature and causes of three primary classes of abnormality, mental illnesses, mental maladjustments and sexual irregularities. Then he outlines methods of suggestive therapeutics that may prove restorative or remedial. Dr. Oliver is an ordained priest of the Episcopal Church and also a practicing psychiatrist, so he would seem to be ideally fitted to give just such good counsel as this book contains. Besides this he has tested the worth and practical workability of much of the material he uses, so it bears the stamp of validated experience.

It may be questioned whether, in analyzing the sexual components and attitudes in mental maladjustments, the author does not at times allow his sympathies to outrun his judgment. His condemnation of what are usually termed "unnatural vices" is too weak and compromising. On the other hand his powerful indictment of so-called "birth control," in sharp contrast with the amazing report of a Committee of the Federal Council of Churches that was made some months ago, is a splendid professional analysis of the vast evils that lie within this field of abnormal conduct.

MAN AS PSYCHOLOGY SEES HIM. By Edward S. Robinson. The Macmillan Co., $2.50.

The title indicates the two divisions into which the book naturally falls: Man—with comments on his nature; and Psychology—with a description of its aims, deeds and follies.

Nowadays each of these themes has become a perplexing interrogation that constantly recurs in the enquiring mind of the ordinary citizen, but he does not get very far in his attempt at a satisfactory answer. Dr. Robinson, who is professor of psychology at Yale, is one of those admirable scholars who possesses a rare gift in his ability to translate technical terms into plain English phrases, and to make puzzling problems as clear as sunlight to the layman's intelligence.

He introduces his subject with a popular yet keen analysis of the motives of human action, paying tribute to Freud, Jung, Adler and other constructive contributors to the search for a knowledge of the self and its idiosyncrasies. He next considers the relative importance of heredity and environment, or "nature and nurture," in the making of the man, concluding that the biological factor plays the larger part. The discussion of the learning process and the nature of thought paves the way for the consideration of the rational man and thus of the whole man.

The author has been talking psychologically throughout the first part of his book; in the second part he definitely talks psychology, defining it in broad terms as "the effort to deal with human nature through the methods of science," and describing the "stuff," initiating methods of approach, as consisting of experience and behaviour, a description that may satisfy both existentialists and behaviourists, but will probably satisfy neither. In the closing pages the author makes an illuminating study of the

struggles and battles of the various schools. It is evident that he himself is an eclectic, or better an independent investigator, wearing the tag or label of no particular school, but ranging free in the wide field.

In brief, Dr. Robinson presents a compact and valuable summary of the attitudes and emphases of the psychologies of the day, as they study the ways and workings of the mysterious and inescapable human person.

CHINA YESTERDAY AND TO-DAY. By Edward Thomas Williams. Thomas Y. Crowell and Co., $4.00.

There was a period, some 25 years ago, when many intelligent people became enthusiastic over China's prospects for future leadership amongst the nations of the world. Dynastic changes were followed by a widespread awakening to the benefits of Western civilization, and an eager purpose to incorporate into its life new military, commercial, industrial and educational methods. An immediate rejuvenation of the attitudes and customs of this ancient and mysterious land were freely prophesied. All this has passed. The manifold disturbances and civil wars have arrested the swing of progress. Yet China, seemingly the one immortal nation, has elements of permanent greatness; and thoughtful students believe that she possesses the possibilities of enormous power, that will be exercised in the long years ahead. To the multitude of Americans who are deeply interested in her development the issuance of a new edition of an authoritative work on China is an event of importance.

The fifth edition of this remarkable book, first published in 1923, is revised to March, 1932. It is at once a history of China and an encyclopædia of things Chinese. The history is so interwoven with the descriptions of the character and various customs of the people, their social philosophy, their art and literature, and their industrial and religious life, that the reader is enabled, through this charming and accurate interpretation, to view the picture complete. After indicating the extent and characteristics of the country and tracing the traditions, migrations and early development of the people Dr. Williams proceeds to describe the Chinese ideas of the family, the place of woman and the nature of rural, village and urban communities. He devotes five chapters to the enlightening exposition of the three great religions of the land, Confucianism, Buddhism and Taoism. After describing the art and literature of the Chinese, he elaborates in the last nine chapters, the national and international attitudes and relationships of the Chinese, from the earlier centuries of their civilization to the present moment. For many readers the chapters on "The Era of Reform" and "The Struggle for Democracy" will prove to be the most fascinating and informative portion of the entire volume. The sixteen pages that have been added to the latter chapter contain a lucid interpretation of the factional troubles and of the Russian and Japanese complications of the last three years.

Dr. Williams' exceptional experience, through many years of residence and of public service in China during the most crucial period of its history, together with his keen and exploratory mind, have contributed to produce a work of extraordinary merit. The present reviewer has visited various parts of China and has read with careful attention many books that deal with the land and its people; but he heartily agrees with the publishers of this volume in describing it as "the most complete history of China extant." An up-to-date map adds value to the work.

COLONEL ROOSEVELT, PRIVATE CITIZEN. By Earle Looker. Fleming H. Revell Company, $2.50.

The title, as a descriptive phrase, might have read, "Private Citizen in relation to Public Affairs." It is not as a private individual, in his contacts with his family, his friends, and general private concerns, but as a great man retired from public office, in his relations with outstanding national and world interests, that this volume considers Colonel Roosevelt. It is at once a critical study and a faithful portraiture. It might be wished that far less a portion should have been occupied with an account of his effort and controversy concerning the raising of a "dream division" of soldiers for service in the World War, especially as the effort failed and the controversy created bitterness. With the lengthy account of this incident, and half a dozen concluding paragraphs Mr. Looker ends his story. It seems like an anticlimax. As a whole the book is richly informative. It adds to our estimate of the subject as a man of intense moral convictions and unusual political sagacity. It will be eagerly read by the multitude of Americans who continue to regard Theodore Roosevelt as the most picturesque figure in American history.

GESTALT PSYCHOLOGY. By Dr. Wolfgang Köhler. Horace Liveright, $4.00.

The Gestalt Psychology has been running its course for twenty years. It was in 1912 that Dr. Wertheimer announced, as a result of careful experimentation, that movement is not perceived as a totality of independent and successive sensations but as a whole, as movement. Since then a definite school has developed, with such distinguished leaders as Wertheimer, Köhler and Koffka. The *Gestaltpsychologie* rests primarily in the idea that "the complete description of a percept must include not only the separate sensory data but the qualities which result from their mode of organization." Not only so but that qualities are dependent for their understanding upon the Gestalt, the figure or pattern of which they are details, the whole of which they are parts.

Dr. Köhler's book, of which this is the fifth edition in less than five years, sets forth for the first time in English, the principles of the system of Gestalt, which is today very widely studied and discussed throughout Germany. It issues a distinct challenge, both to the old-fashioned Associationism and to the new fangled Behaviorism. The Associationists regarded each individual sensation as a unit to be separately considered, the sum of the various units constituting the entire brain activity of the moment. These units taken together represented in their sum the entire conscious process. The Gestaltists, on the other hand, view the total process as an organized whole, which determines the brain response to the individual stimuli. These stimuli, as they occur, are taken up into a dynamic system, and their character, as parts of that interacting system, is shaped by the totality of the brain activity.

In opposition to the Behaviorists the Gestaltists claim that the familiar "S. R.," or stimulus-response idea, is quite insufficient, holding that behavior cannot be thus analyzed and simplified into stimulus-response units. Something much more important is involved. We do not start the voyage of life equipped with a collocation of individual reflex movements, which grow through a conditioning environment into adult behavior. Rather we start with behavior of a primitive sort, vaguely organized, and all further adjustments to our surroundings necessitate a definite organizing principle, and this process of organization involves sensory as well as motor activity. Thus Gestalt is behavioristic but not Behaviorism.

In developing his system Dr. Köhler emphasizes the dynamic rather than the mechanistic point of view, and explains from this angle or attitude the fact and value of sensory organization. It is impossible under the limits of this review to consider the trend of the argument by which the author establishes the central principle of his system which is that of the "organized whole." It may be said briefly that in the Gestalt psychology the varied processes of learning, remembering, imagining, feeling and striving are not considered as consisting of independent elements but are studied in any situation as related to the organized whole, and determined thereby.

The author's concluding chapter on "Insight" clearly reveals the distance that Gestalt has traveled in its revolt against the Association theory. The human brain does not operate by means of separate nerve paths, linking together certain centers, but in large figures or patterns, and the learning process is constantly advanced through insight, a form of perceptual activity which grasps situations as a whole.

It may be added that the Gestalt psychology, like the Purposive psychology in America, allows ample opportunity for the building of constructive educational, ethical and spiritual principles. Dr. Köhler, who is Professor of Psychology in the University of Berlin, has given us in this volume a masterly and most fascinating interpretation of the teachings of the Gestalt school.

Our Contributors

Next year marks the centenary of the birth of Charles Haddon Spurgeon, "the greatest preacher since Paul the Apostle." In anticipation of this anniversary the Editor asked Dr. J. C. Carlile, one of the foremost church leaders in Great Britain, to tell us something about the life and ministry of the great man, whom he knew intimately in his younger years. The article by Dr. Zwemer, who is probably the greatest living authority on Islam, will appear in *World Dominion,* London, and is published here by permission of the author from advance copy. Dr. Champion is the very able professor of Christian Doctrine in The Eastern Baptist Theological Seminary. Dr. Ritzman is well known as teacher, preacher and scholar. His article on the Virgin Birth was delivered as the annual matriculation address at the opening of the present academic year, at the Evangelical School of Theology, Reading, Pa. Dr. Conrad Hoffmann has done a remarkable work as General Secretary of the International Committee on the Christian Approach to the Jews, an organization affiliated with the International Missionary Council, of which Dr. John R. Mott is Chairman. Dr. Elmore is Professor of Missions in the Eastern Seminary and President of the Association of Missions and Religions in the Eastern area of the United States. Mr. Sundt is Superintendent of the Town and Country Work of the Northern Baptist Convention, having the entire area of the Northern States under his supervision.

Comments

In our October issue we published quite a large number of comments from prominent people expressing their satisfaction with the aim and character of THE CHRISTIAN REVIEW. The following comments are added now. They are extracts from letters received by the Editor. Needless to say, all of these greatly appreciated words of commendation have been entirely unsolicited.

Rev. E. W. Gibbons, D.D., Harrow, England: To start a new quarterly is indeed an ambitious venture. Yet I do want to warmly congratulate you on THE CHRISTIAN REVIEW. It is full of strong meat; decidedly evangelical and yet with a broad and wide outlook. May you go from strength to strength.

Mr. Arthur W. Baker, North Cambridge, Mass.: I am enclosing check for renewal of my subscription. I like the articles very much. Dr. Fowler's articles have been a great treat.

Dr. Clarence M. Gallup, Providence, R. I.: May I express my appreciation of THE CHRISTIAN REVIEW, published by your Seminary and under your own guidance. This periodical is not only most readable in itself, but I am sure is growing in favor, from what I have heard. I take pleasure in subscribing for the magazine during the coming year.

Rev. Henry J. Wicks, Buckhurst Hill, Essex, England: The REVIEW is a fine service to the cause of evangelical Christianity, and I trust it will meet with the highest success. I greatly enjoyed your editorial notes; and surely Dr. Adams' article will lead many teachers to a closer study of their New Testament. Your own article will contribute toward the increase of wise personal evangelism. Dr. Fowler's article is full of interest.

Mrs. I. H. O'Harra, Philadelphia, Pa.: THE CHRISTIAN REVIEW is so worth while we need it in our family. The Presbyterian ministers are deeply interested in it. It is a fine piece of work you have done for the Christian world.

Rev. W. H. Rogers, Portland, Oregon: Enclosed find subscription to THE CHRISTIAN REVIEW. May I add my expressions of the pleasure I have found in the previous issues. The articles have been very illuminating, instructive, practical and valuable. I am sure that the REVIEW has already filled a long-felt need and will become increasingly popular in future years.

President Frank L. Anderson, International Baptist Seminary, East Orange, N. J.: I have intended to write you my appreciation of the quality of many of the articles in THE CRISTIAN REVIEW. I congratulate you and the contributors upon the service that the REVIEW is rendering. I am sure it fits into the needs of multitudes of ministers who should read more extended articles such as you are publishing through your quarterly.

Rev. Harold L. Proppe, Hollywood, Calif.: The REVIEW is a leader in its realm and is scholarly, thorough, and a fine example of what might fittingly help the conservative cause.

Rev. Benjamin Otto, D.D., Miami, Fla.: I have greatly enjoyed THE CHRISTIAN REVIEW. I have intended to write you expressing my appreciation for it and the splendid articles that it has contained.

Prof. A. J. Harms, Th.D., Chicago, Ill.: How fortunate we are in getting for our Baptist schools a magazine like THE CHRISTIAN REVIEW. Its evangelical viewpoint, combined with a mature scholarship, fills a long felt want in Baptist schools. I enclose a check for my subscription.

Mr. Orrin R. Judd, Brooklyn, N. Y.: Your article "Has Evangelism Failed" in the October CHRISTIAN REVIEW is most timely and valuable. I wish it might be printed separately and widely circulated.

Mr. H. E. Bailey, Nanuet, N. Y.: It has been my intention to write to you for some time in commendation of the excellency of your publication, THE CHRISTIAN REVIEW. It is certainly refreshing in these days to be able to read articles pertaining to the work of Christ and His Church, where first things are given their proper setting. I enclose check for subscriptions for myself and our pastor.

Dr. George E. Merrill, New York: I assure you that I have read with interest and much profit the entire contents of each issue of THE CHRISTIAN REVIEW which I have received. I have taken the liberty of passing the issues on to others so that they may profit thereby and thus extend the influence of your fine work.

Mrs. John H. Mason, Danvers, Mass.: Last evening I read aloud with closest attention and interest your article in the October number of THE CHRISTIAN REVIEW. We are strongly impressed by its scope and strength, its fair and balanced judgment and its exceeding importance to the Church of Christ at just this crisis.

Mr. Douglas Smith, Luton, England: May I say how greatly we enjoyed the recent issue of THE CHRISTIAN REVIEW—an enjoyment that was shared by friends to whom we passed it along. I read it through very carefully and would like to warmly congratulate you on the excellence of all the articles. That on Manchuria was particularly educational.